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SIMON METAPHRASTES.

THE name of Simon Metaphrastes is a familiar sound to those who take interest in hagiography. Not only is a large number of lives of saints who flourished in the Oriental Church during the early Middle Ages ascribed to him, so that his name is in some sort identified with the make-up of Greek hagiography, but he is likewise a very common source of reference for writers in the Eastern Church. From him compilers of the liturgical books frequently draw for the subject-matter of their various readings. In Western hagiography also, since the sixteenth century, his name is constantly met with, and the breviary and some of the lessons are inscribed *apud Metaphrastem*. In fact, there is no library of account, containing Greek manuscripts, that does not boast of at least one or two volumes known as "a Metaphrastes."

Notwithstanding the frequent mention of the name of our subject in the field of hagiography, there exists an extreme divergence of opinion regarding the man and the value of his writings. Among the Greeks he is known as "the great author of the Metaphrastes collection;"[1] "the amiable writer of the Metaphrastes books;"[2] "the admirable Simon."[3] He is quoted as an unquestioned authority by Hippolitus of Thebes, and honored as a saint. His feast, formerly commemorated on the 28th of November, and latterly on the 8th of the same month, has given occasion to numerous laudatory tracts. Leo Allatius, whilst criticising him, cites the

[1] Leo Centuripinus.

[2] Theophanes Kerameus.

[3] Macarius Hieromonachus, *Coll. can.*, c. 109.

text of a famous canon in his honor,[4] and in a like vein he is heralded by Marcus Eugenius.[5] Not a few writers in the Western Church speak of him in the same strain. The Bishop of Verona, Aloysius Lipomani, who was the first to introduce him to the Latin Church, says of him in his preface: "Scito demum Simeonem Metaphrastem virum sanctissimum exstitisse, et apud graecos patres beatorum catalogo ascriptum unde plenissima fides ejus scriptis adhiberi potest, prout de illo gravissimorum pariterque doctissimorum patrum testimonium habemus."[6] Non-Catholic writers, on the other hand, for the most part following the lead of L. Allatius, in his well-known treatise on the writings of Metaphrastes, are outspoken against our hagiographer. Even Cardinal Bellarmine, who joined to solid scholarship a singularly keen and critical discernment, in his short treatise on ecclesiastical writers, says of Metaphrastes: "Illud autem observandum, a Metaphraste scriptas fuisse historias de Vitis Sanctorum, multis additis ex proprio ingenio non ut res gestae fuerant, sed ut geri potuerant. Addit enim Metaphrastes multa colloquia, sive dialogos martyrum cum persecutoribus, aliquas etiam conversiones adstantium paganorum in tanto numero ut incredibiles videantur. Denique miracula plurima, et maxime in eversione templorum et idolorum quorum nulla est mentio apud veteres historicos."[7] The Bollandists in general held similar views, although they do not in this respect, as Baillet remarks in his preface to the *Acta Sanctorum*, follow their leader Bollandus, who thought much more kindly of Metaphrastes. But whatever opinion may be held regarding Metaphrastes, it has hitherto been placed upon very slender evidence of his actual history.

To begin with, there is a large divergence of views regarding the time in which he lived. Surius, in a marginal note to the life of St. Alypius the Stylite (26th of November), says: "Symeon Metaphrastes discipulus ejus fuit." From the internal evidence of the Life it appears that it was written by one of the

[4] *De Symeonum Scriptis diatriba*, Paris, 1664, pp. 236 ff.

[5] An extract from this work is given in the *Bibliotheca Hagiographica Graeca*, p. 127, note 2.

[6] *Tomus quintus Vitarum Sanctorum Patrum, Venetius, 1556, ad Lectorem.*

[7] *De scriptoribus ecclesiasticis, a.* 850.

saint's followers. Now, St. Alypius lived at the beginning of the seventh century, so that if we accept Metaphrastes as the author of the Life, we must assume that he lived at that period. On this hypothesis is based the chronology adopted by Villegras and Father Ribadeneyra. Unfortunately for this system, we possess some biographies, such as that of St. Theoctistes of Lesbos, in which the author represents himself as connected with certain events which happened in the tenth century. According to Psellus, the Life of St. Theoctistes is authentic, and, indeed, the first contribution to hagiography which we have from the pen of Metaphrastes. This would place the career of our subject in the first half of the tenth century, a supposition which Leo Allatius[8] and other writers generally accept as correct, although it is severely criticised by Casimir Oudin, who, however, does not offer any suggestions that would lead us to a more certain chronology.[9] Of late years, however, M. Vasilievskij has suggested a new view. He found in a work written at the close of the twelfth century a statement which shows that the monks of Mt. Latros attributed to Metaphrastes the authorship of the Life of their founder, St. Paul. As this Life was written certainly later than 969, Vasilievskij put back a full half century the dates accepted up to his time; and he strengthened his theory by a passage taken from the annalist Jahia of Antioch, who assigns our historian somewhere in the last quarter of the tenth century.[10] The Life of St. Paul had not been published at the time, and Vasilievskij's theory had to be taken for what it was worth. However, since then, the Bollandists have secured the document and printed it in their *Analecta*.[11] It is unmistakably the work of a monk of Mt. Latros, and not of Simon Metaphrastes.

Now a new turn has been given to the whole question by a most unexpected discovery. Two versions of the Life of St. Theoctistes have been published: the one anonymous, the other purporting to be the work of Nicetas, *magistros*.[12] The two texts

[8] *De Sym. scriptis diatriba; cf.* Migne's *Patrol. Graeca*, t. cxiv, pp. 19–158.

[9] *Commentarius de scriptis ecclesiae antiquis*, Lipsiae, 1772, t. ii, p. 1359.

[10] *Journal of the Minister of Public Instruction* (Russian), 1880, p. 379, n. 37.

[11] Vol. xi, 1892.

[12] These two recensions were published in 1884 by Theophilos Joannu, in collection of Lives of Greek Saints printed at Venice.

have this in common: each contains the same personal details upon which the Metaphrastes chronology is based. Which of the two authors speaks in the first person? Which is the plagiarist? A close comparison of the two versions makes it clear that the original text of the Life of St. Theoctistes is the one ascribed to Nicetas; and that Metaphrastes has merely rewritten the text with an occasional attempt to embellish the style, and with the addition of a sort of preface after his own fashion, without eliminating the personal references of his predecessor, and little suspecting the obstacles he was putting in the way of future scholars who might take up the subject.[13]

The biography of St. Theoctistes cannot therefore be adduced as throwing light upon the contemporary history of Metaphrastes. We are thus turned back upon the arguments which favor the contention that Metaphrastes lived during the second part of the tenth century. Apart from the explicit statement by Jahia of Antioch, we have the Life of St. Sampson, written during the reign of John Zimisces,[14] which makes allusion to a hagiographical enterprise that can hardly be assigned to any other work than that of Metaphrastes. Furthermore, we possess the more or less definite indications furnished by paleography in favor of the latter half of the tenth century. It follows therefore that, whilst the question is still an open one in some respects, the more reliable indications are against the dates suggested by Allatius. And in arriving at this conclusion we deem it hardly necessary to mention certain other theories, such as that which maintains that there were among the hagiographers of the East and the West several by the name of Metaphrastes who lived at different times. Professor Harnack, for instance, in speaking of the Life of Abercius, mentions a Metaphrastes of the fifth century; although it would be difficult to locate such a person with certainty at that time. This diversity of opinion only goes to show in how much obscurity the subject itself is involved.

It has been generally supposed that Metaphrastes meant to

[13] The present writer has treated the question in the *Revue des questions historiques*, July, 1893, pp. 33 ff.

[14] Acta Sanctorum, Junii, t. v, pp. 265–277; *cf. Analecta Bollandiana*, t. xvi, p. 322, n. 1.

furnish subsequent writers with a sort of compilation containing the principal parts, or a summary of the lives of saints, fixing in many instances at least the more important dates. But it has been shown from time to time that the principal biographies which bore his name were not from his hand at all; such are the Lives of St. Alypius the Stylite, of St. Paul of Latros, and of St. Theoctistes. The fact naturally suggested a closer examination of the collection attributed to Metaphrastes, and of the peculiar style in which the various parts of it were written. The first step in the way of determining which lives or group of lives belonging to the Metaphrastes collection are the actual work of this hagiographer was taken by Professor Ehrhard, of the University of Würzburg. Whilst examining the catalogue of the hagiographical MSS. of Paris, published by the Bollandists,[15] he arrived at certain conclusions which gave considerable satisfaction. Their intrinsic value would seem to be indicated by the fact that the Bollandist Fathers, being at the same time engaged in the same inquiry, came to practically the very same results, although they were entirely ignorant of the work that was being done simultaneously by Dr. Ehrhard, and their methods slightly differed from his.

Briefly, their process of reasoning was this. There are, in all the depositaries of Greek manuscripts, some volumes of a collection of lives of saints for the twelve months of the year, which at one time had evidently been in great demand: for on this ground alone can we account for the large number of copies made. Now, judging from a close inspection of the paleographic characters which distinguish the bulk of these MSS., they may be traced to the same school of calligraphy, that is to say, they were made by certain scribes belonging to Constantinople in the eleventh century. What is of still greater importance is the fact that the arrangement and make-up of these volumes is noticeably the same. The lists of saints given for each month are alike throughout, and the details regarding the life of any given saint hardly ever vary. Thus, for the 1st of September St. Simon Stylite is named, and in each of the various texts which mention him the account given is the same,[16] that, namely, which opens with the words of the

[15] *Analecta Bollandiana*, t. xvi, pp. 311–329.

[16] Migne, *Patrol. Graeca*, t. cxiv, pp. 336 ff.

well-known narrative of Theodoret. An examination of the various copies reveals the striking similarity of most of the texts, and what variations one meets with are in the main very slight. Moreover, from a comparison of these biographies with other extant accounts of the same saints, it is easy to see that they are nearly all reproductions of more ancient Lives, that is, those known as *Metaphrastes.* Now, a Metaphrastes collection so clearly characterized and set apart and so widely circulated must be the largest and best known of its kind, that, namely, of Simon Metaphrastes.[17]

After thus defining the group, the next thing to be done was to classify the list of Lives which make it up. Professor Ehrhard is of opinion that the whole work was divided into ten books: the first book was devoted to the month of September; the second to the month of October; the third book would be taken up by the first half of November; the fourth by the second half of the same month; December would embrace volumes five and six, and January volumes seven and eight; February, March, and April shared the ninth part, whilst May, June, July, and August are covered by volume ten. We are inclined to think, however, that the collection was originally divided into twelve parts, one for each month of the year, but that in most of the copies, because of the unequal size of the divisions, the Lives came to be grouped in volumes as set forth above.

It will be noticed in looking over the several copies that the same dates occur regularly for each month. For we are not to suppose that the work of Metaphrastes was designed, strictly speaking, to be a collection of Lives of Saints for every day in the year. This is evident from the curious gaps that occur. The first five months (from September to January) are fairly complete, though each month has its lacunae. For instance, in October there is no Life or contribution of any kind assigned for the following dates: the 5th, 9th, 11th, 17th, and 27th; or for the following dates of November: the 8th, 19th, 21st, 22d, 29th. There are but eight treatises devoted to February, and to March five only, whilst the months from May to August share eight pieces, all told. These irregularities, due in all likelihood to liturgical requirements, are not yet accounted for in detail.

[17] *Analecta Bollandiana*, t. xvi, p. 319.

With few exceptions, which are perplexing enough, but on which we cannot now dwell, the Lives assigned to each of the dates are alike in all the copies. At the same time, it is curious to note that many of the Lives have passed into the collections without undergoing any change. Some have even kept the name of the author to whom they were ascribed. As illustration of this, we may mention the best known: the Life of St. Anthony by St. Athanasius, January 17; the Life of St. Gregory Nazianzen by Gregory the Priest, January 28; the Life of St. Mary of Egypt, by Sophronus, April 1; and the History of the Machabees, quoted under the name of Joseph, August 1. Others[18] too have been pointed out, and on a closer inspection the list will probably be increased. Keeping their relative proportions, one might compare the Metaphrastes collection with that of Surius, in a general way, and where does not occur the expression: "Fr. Laurentius Surius stylum mutavit et in gratiam lectorum accomodavit." And as in the case of Surius, so with Metaphrastes, we would then have to gather, from a comparison with the original texts and from details of style, which are the recast pieces; which have not been tampered with.

Although up to the present, little more than the threshold of this obscure subject has been crossed, it can be said that a decisive step has been taken, and even at this early stage it is possible to sum up the conclusions, the importance of which must be immediately evident to all. In the first place, none of the old list of Lives of Saints attributed to Metaphrastes exactly represent his work. The catalogue drawn up by Allatius, which is based on false premises, and all others which ultimately rest on his; the collection of Lipomani, made up from the MSS. of different collections (some of which are parts of menologies of earlier date than Metaphrastes), are now rejected, as well as the first compilation of the writings of Metaphrastes, in Migne's Greek Patrology. This latter shares the defects of the texts published both by Allatius and by Lipomani, being made up partly from one and partly from the other. Many of the writings which the editor took to be the work of Metaphrastes are compositions of notably earlier date; whilst other authentic productions of our author, almost all of which are

[18] *Analecta Bollandiana*, t. xvi, p. 322.

known in their Latin translations,[19] are omitted. But, with the exception of a few doubtful cases, the several parts that comprise the whole work have now been decided upon, and the time is passed when one was satisfied, after only a hasty survey, to give a decision on this point.

Another matter concerning our subject on which critics are now at one is as to the value or authority that should be accorded to Metaphrastes. There may still be some amateurs who admire his style; but as a historian he is no longer taken seriously. In a general way it may be said—leaving aside any exceptional cases that might be brought forward—that Metaphrastes is not the author, but the *arranger* of the anonymous Lives of the collections that bear his name. His statements have no other authority than that of the sources whence they are drawn. Where these are still extant we can judge of the liberties he has permitted himself in their regard; but where they have disappeared, it is well to remember that Metaphrastes' work was in no sense a critical undertaking, and that he had no appreciation, any more than the excellent Laurence Surius, who copied his example, of the harm he was doing to hagiographical literature, in stripping the writings which served him as model of their documentary character.

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EARLY MACCABEAN WAR SONGS.

THE songs composed by a people in the midst of their struggle for independence are interesting and valuable. And their value increases and the interest they arouse is greater when the people are comparatively small in number, when many of their fireside friends are secretly opposed to them, and when they are bravely battling against an organized and powerful enemy, not only for their political independence, but also for the preservation of their religious beliefs: for the songs then become declarations of faith and trust in the God of their fathers, as well as stirring ballads of patriotic love. It was in such circumstances

[19] *Analecta Bollandiana*, t. xvi, pp. 322–323.

that some of the early Maccabean songs we now possess were composed. To understand the songs completely, and indeed to understand all Hebrew literature, it is necessary to read them in the light thrown upon them by the surroundings in which they were written, and by the circumstances that gave rise to their production. The Hebrew mind was, if I may call it by such a name, concrete; it considered things just as they were; it lacked the subtle imaginative quality that evolves persons, and scenes, and circumstances out of pure thought; and in consequence, its literary productions are real, the characters depicted in them are human, and the thoughts and emotions expressed are such as appeal not only to the Jew in Palestine, but to the far-away Gentile also. Hebrew songs especially are a manifestation of this quality of concreteness. The rhythmical flow of their verses has a melody musically true; the imagery is luxuriant and beautiful, and brings vividly before the mind's sight all the varied scenery that has made southern Syria famous; but the poems are the result of circumstance: they express the joy or hopefulness, the pain of heart and supplication of the poet, in times of prosperity and happiness, or of torture and oppression. A study, therefore, of the internal evidence supplied by a poem may bring forth indications of the period in which it was composed and the motive influence that suggested it. Many songs, however, are of such a general character, and the circumstances they imply being such as, in their plain outline, occur again and again, that it is very difficult to determine exactly the period to which they belong, or the particular event they commemorate or describe or lament. Some of the poems I ascribe to the time of Judas Maccabee are of such a character; but observing that they are in the Fifth Book of the Psalter; that they are inferior in thought, imagery and literary skill to the earlier poems; that they lack the care and polish and suggestiveness indicative of imitation of a classical model; and that the allusions and circumstances touched upon are not at variance with historical events, I have assigned them, with hesitation however, to the early Maccabean period.

That was a period of great importance in the history of the Jews. From the time of Alexander, Greek colonists and Greek influence had gradually been extended over Western Asia. The

entrance to a new world seemed suddenly thrown wide open to the Oriental peoples. Hellenism seemed to be a part of the bright sunshine and filled life with a warmth and craving for the beautiful in the world of nature, that made every other phase of civilization appear cold and ugly. But on nothing did it cast a more powerful spell than upon religion and its ceremonials. It clothed the shapeless barbaric deities with a dress that made them seem to have a human heart beating in their rough, cold breasts; it made them heroic men and women, with all the attributes of humanity; and in consequence it made the worship of them consist of all the human mind and heart can think and wish. In northern Syria where it had accommodated itself to the sensual temperament of the people, it soon became the official religion. Judea, however, for a while kept itself clear of that influence. But gradually, through commercial and other relations, it penetrated there also, until at the beginning of the second century the aristocracy and the educated were dominated by it. Through the influences the upper classes always exert on a community, the ultimate success of Hellenism over Judaism seemed probable. A party had been indeed formed to preserve unstained the ancient Law as promulgated anew by Ezra; but this party was in the minority. So far had contempt for the primitive religion gone, that a high priest sent gifts to the sacrificial festival of Hercules at Tyre.[1] But just at this time the silent progress and ultimate triumph, humanly speaking, of Hellenism was stopped by the Syrian king. Antiochus Epiphanes (175–164) determined by one stroke to destroy Judaism, and then to Hellenize the country.[2] The rightful high priest was deposed, and another, friendly to the Greeks, was installed in the office. Three years later, however, he fell, through the machinations of a rival; but in 170 he captured Jerusalem and forced his rival, Menelæus, into the castle on Zion's hill. Hardly had he done this when Antiochus appeared; the walls of the city were thrown down; a terrible massacre followed; all Jewish rites were forbidden; the holy Books were burned; and in December, 168, at the great altar of burnt-offering, a pagan altar was built and a pagan sacrifice offered. This was the abom-

[1] 2 Macc. 4: 18–20.
[2] Tacitus: Hist. v. 8.

ination of desolation standing in the holy place, spoken of in the Book of Daniel.[3] To increase the sorrow of the faithful Israelites, it was believed that Menelæus, the Jew, had aided the Syrian king. It was probably against him in particular that the writer of Psalm cix directed those awful curses that later Christian times applied to the traitor Judas. The song is not the production of a master poet. The poetic fire of an Isaiah had long since died out. But the earnestness of this poem is so intense, and the misery and utter abasement of the chosen people, and the knowledge that one of those people had aided in producing the desolation visible everywhere, have stung the poet so deeply that he seems to have poured out the blood of his heart in his passionate appeal to God:

> Place over him an unrighteous man,
> And let Satan stand at his right hand;
> When he is judged, let him go forth condemned,
> And may his prayer become a sin.
> Let his days be few,
> His possessions let another take,
> Let his children be orphans,
> And his wife a widow.[4]

As the poet brooded over the great wrongs that had been done, so did all the poverty and suffering, the feebleness and hopelessness of his people become concentrated in himself, and he felt as his own the pain of all:

> For afflicted and poor am I,
> And my heart is wounded within me;
> Like a shadow drawn out, I wander;
> I am shaken off like the locust,
> My knees totter from hunger,
> And my flesh falls away into leanness.[5]

This poem is like the last cry from a broken heart, and from it we may understand the calamities that had fallen upon the Jews. But the spirit of the Jews had been crushed only, and the state of passive resistance soon broke out into open revolt. In the year 166, in the town of Modein, a priest named Mattathias and his

[3] Dan. 11: 31; 12: 11.
[4] Ps. 109: 5–9.
[5] *Ib.*, 22–24.

five sons slew the king's officer and fled to the mountains.[6] Here they were joined by a number of the Hasidim, and thence passed up and down the country, overturning pagan altars, performing the Jewish rites, and slaying loyal subjects of the Syrian king. Mattathias, however, being advanced in years, soon died, and was succeeded by his son Judas, surnamed Maccabee, or the hammer.[7] The spirit of Joshua seemed to have been transmitted to this Jewish hero. His personal strength, nobleness of character, unselfish devotedness to his religion and his country, make him stand out on the page of history, and we unconsciously invest him with the qualities and the glittering garb of the mediæval hero of chivalry. The Jewish arm has now become weak, and the battle horn has seldom sounded since the days of Bar Cochba; but in the early times there was no more valiant warrior than the Jew. And when ranged under the banner of the Maccabee, his arm was mighty and the Syrian foe fell before him. Yahweh, the Lord of battle, was fighting with the hosts of Israel again. It was probably after the first battle, in which Judas defeated the battalion of Apollonius, that the cxvii Psalm was sung. It is the triumphant song of a victorious army; and even now, when amid the organ peal "Laudate Dominum omnes gentes" is sung, its slow rhythmical trend and long note of exultation bring back vividly the jubilant columns of victorious soldiery:

> Praise the Lord all ye nations,
> Praise him all ye peoples,
> For his kindness is mighty towards us,
> And the truth of the Lord lasteth forever.

It was probably soon after this, when the second victory of Judas had been won, that the cxviii, and its counterpart, the cxv Psalm were composed. They manifest the joy of the people of the city. It is to be observed in all these songs that the human victor is forgotten, and thanksgiving and honor are paid to the unseen God of battle. This is peculiarly Hebrew, and in these late songs it shows that the old trust and belief were still strong as in the days of the ancient heroes:

[6] 1 Macc. ii, 1–5; Jos. Antiq. 12: 6. 1.
[7] *Cf.* Curtis: The Name Maccabee; Leipzig, 1876.

Yahweh is mine, no fear have I.
What can man do to me?
Yahweh is my helper,
I can look steadfastly on my foe;
It is better to flee to Yahweh,
Than put reliance on man;
It is better to flee to Yahweh,
Than to put reliance on princes.[8]

The last line suggests the thought that even at this early period in the career of Judas, a party may have been formed within the Jewish camp whose members advocated an appeal for help to the Romans. If that were so, then we may infer that the author of this song was one of those who disdained all earthly help and believed that the Lord was still in the midst of His people, and that the heathen could never resist His power. It is to the might and glory of the Lord, also, that the author of the opening verses of Psalm cxv, ascribes the success of the Jews:

Not to us, O Lord, not to us,
But to thy name give glory:
Because of thy goodness,
Because of thy faithfulness;
Truly our God is in heaven;
Whatever he wills, he does.[9]

The glory of the Lord did indeed seem to be over His people, for the Jewish success was marvellous; in skirmish and in open battle the Jews were victors. As Judas was now master of Jerusalem, the temple was cleansed and a new altar of burnt-offering was erected, and for eight days festivities were observed in honor of the Dedication of the Temple. In after years this event was commemorated under the name of Feast of Lights. Poetry as well as song has contributed to our knowledge of the joy that event produced:

Blessed be they who enter in the name of Yahweh,
We bless you out of the house of Yahweh;
Yahweh is God, and has given us light;
Bind the festival with ropes,
Even to the horns of the altar.[10]

[8] Ps. 118: 6–9.
[9] Ps. 115: 1, 3.
[10] Ps. 118: 26, 27. Translated by Furness.

The general joy of the people, when they saw their holy place dedicated again to their God, is well brought out in a poem by a modern Jewess. I will quote only a few lines:

"Now is their mourning into dancing turned,
Their sackcloth doffed for garments of delight.
Week long the festive torches shall be burned,
Music and revelry wed day with night."[11]

The popular rejoicing was, however, of short duration. The party favorable to the Greeks was still strong; and having called for Syrian assistance, Judas was expelled from the city. To further aid the Syrian party the king sent an immense army under Nicanor against Judas. A fierce battle was fought in Adasa, in which, although greatly outnumbered, the Jewish nationalist army was victorious and Nicanor was killed. This unexpected victory suggested a poem remarkable for its beauty and elegance of diction. It is evidently the result of careful study of the classic songs; the sentences and the thought are well balanced, and the arrangement of the words is in conformity with the spirit of the thought, at times rapid and vehement, then slow, dignified, and stately. It is indeed the most artistic production of this period. I will quote only a few verses:

The mighty men of the bow are broken,
But the weak have been girded with strength;
The surfeited have become hirelings for bread,
But the hungry have ceased to labor;
The feet of his Hasidim he has guarded,
But the wicked have perished in darkness.
For it is not by strength a man becomes mighty;
Yahweh has confounded his adversaries;
El in heaven has thundered;
Yahweh has judged the ends of the earth.[12]

So elated were the followers of Judas over this great victory, that visions of a universal empire again arose before them. All nations beyond Lebanon and the Great Sea, and away in the far East, seemed about to pay homage to Yahweh, and through Him to His chosen people. Again the Jews were to become a living part of the great world; and out from the Holy City would go

[11] Emma Lazarus: The Feast of Lights.

[12] 1 Sam. 2: 4, 5, 9, 10. *Cf. Cath. Univ. Bulletin*, April, 1899.

forth laws bearing the seal of the Lord to all nations. In what is probably the last poem of this period the hope of a universal dominion is plainly shown:

> Praise, ye servants of Yahweh,
> Praise the name of the Lord;
> Let the name of the Lord be blessed,
> From now and forever;
> From the East and the West,
> Let the name of the Lord be praised.
> Who raises the humble from the dust,
> From the mire he raises the poor,
> To sit with princes,
> With the princes of his people.[13]

From comparative obscurity Judas had now been raised to sit among the princes of the land. He was the idol of the people, the defender of their faith and their homes. But the Syrians, roused by the defeat of Nicanor, sent another army into Judea. The army of the Jews was small, and in the desperate battle that took place, Judas fell. We have no poem commemorating his fall; but we may believe that the song of David was on the lips and in the heart of everyone:

> Tell it not in Gath,
> Proclaim it not in the streets of Asqelon,
> Lest the daughters of the heathen have pleasure,
> Lest the daughters of the Philistines rejoice.
> How have the mighty fallen,
> And the weapons of war been destroyed!

From a comparative position of view, the poetry of this period, considered as a whole, is somewhat disappointing. With the exception of the song taken from the First Book of Samuel, it does not indicate a high degree of literary culture. Many of the songs are very plain, without imagery or music of any kind. Compared with the magnificent Psalms of earlier days, the majestic prayers of Isaiah, and the vivid descriptive poems of Hosea and Amos, these songs of the early Maccabean period seem to be little more than simple ejaculatory prayers and disconnected sentences expressive of joyful emotions. But when looked at in the circumstances that suggested them,—circumstances that prevented care

[13] Ps. 118: 1–3, 7, 8.

in mere literary work,—then the songs take on a new meaning They manifest a supreme confidence in God, a firm belief in His mighty powers, and a hope that, amid the gloom hanging over everything, He would safely lead His chosen people and bring them into the bright light again.

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LUKE DELMEGE: IDIOTA.[1]

XIV.—WEIGHING ANCHOR.

IT was inevitable that an airy, impetuous, variable spirit like this should, under pressing circumstances, weigh anchor and drift with the tide. Gradually, as his fine genius asserted itself, he rose above all his confrères, both in the excellence and the efficacy of his work and in his unquestionable superiority of intellect. The Rev. Luke Delmege was beginning to be noticed. His bishop, who had returned from Rome, and then from a long round of visitations, appeared not to remark him particularly, which Luke, in his rising pride, set down to national prejudice. Once the bishop said:

"Delmege, you are not quite so mercurial as the generality of your countrymen. Don't you like your surroundings?"

Then Luke protested that he was happy, very happy, and did not seek a change.

Once, too, the old vicar said in his rough, kindly way:

"Here you are again, Delmege! It is a bad thing for a young man when the papers notice him. You'll have as much space soon as Madame Seigel's Syrup."

But the younger men were more explicit and generous. His name had gone across the river, and he had been invited to preach at the Commercial-Road, and to lecture to workingmen at the Mechanics' Hall in Holborn. He had pushed on his schools until the inspector wondered at his own report, and the diocesan inspector had asked for him as an assistant.

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Meanwhile, and, of course, imperceptibly, all this externation was affecting his character deeply. His soul was starved. All his energies went off in enthusiastic work. He never perceived that it was sheer materialism, when the soul was absent. In the beginning he consecrated his work and put a soul into it. Then, as vanity assumed control and men's praises echoed around him, he pushed forward wildly. Work, work, work—here was his cry! The gentle personal love for his Divine Master hallowed and sanctified his earlier efforts; but by degrees this evaporated in favor of a Cause. But the Cause was an Impersonality, though he called it "the Church." If he had identified the Church with its Divine Spouse, all would have been well. But no! The honor of the Church, the advancement of the Church, the glory of the Church—words always on his lips, and of such awful and hallowed significance,—conveyed no meaning, no life to his actions. He would have been deeply offended, if any one had hinted that he had degenerated into a form of worship that is generally veiled under a sacred guise—and only labelled by the truthful malice of the world, or the still more truthful revelations of humility—egotheism. Did not the ancient monks say: *Laborare est orare?* And here just now is not the sage of Chelsea preaching the same divinity of work? And is not Stanley in Christ Church, and Jowett in Balliol, stimulating the flagging energies of Oxford undergraduates by the same? Work, work, work, for it is the law of the universe,—the laws of birth and death, of stars and flowers! Work, because thereby you are identified with Nature by obeying its sacred laws, and thereby alone is true happiness attainable! If any one had whispered to Luke in these days, when he thought he was soaring on the highest altitudes of inspiration: "Come apart and rest a little while!" he would have scorned the suggestion as a temptation to abuse of the highest instincts and betrayal of the most sacred interests.

It was rather fortunate for Luke that, amidst the inevitable jealousies aroused by all this publicity, he had just strength of mind enough to move steadily onward, though not unbiassed or undisturbed. He had not yet had experience enough to write on the tablets of his mind the Pauline summing up of existence—*intus*

timores; but his life was not lacking in those external modifications which the Apostle styles—the *foris pugnae.* Unfair and unfavorable criticisms, little hints of possible imprudences in public utterances, vague suggestions of subdued heresy, the complete suppression of some fine public lecture—these were the drawbacks in a buoyant and most hopeful career. In the moments of doubt and depression that followed,—and they were many,—a memory of past times, of the frugal banquets of the "Inseparables," of Father Tim's drolleries and of Father Pat's kindness, would recur to him; and sometimes there would float across the "unda irremeabilis" a tiny letter from the cottage above the sea at Lisnalee, or from the library of Father Martin—hopeful, cheerful, amusing, as a butterfly would float in from spring meadows and lose itself in the horrors of some Lancashire factory, or as a child would place a flower in the fingers of a bronze and unfeeling statue. Then Luke had a friend. And it needs not the sacred endorsement of Holy Scripture, or the expansive comments of that great interpreter, Shakspere, to be assured that the best gift of the gods to man is a true and truthful friend. And Luke's friend was not afraid to tell the truth. Witness this. They were walking on the banks of the Serpentine.

"I always choose this place for quiet meditation," said the friend, in an explanatory tone to Luke, who was rather surprised to be suddenly introduced into the mighty gangway of Life-Guards, servant maids, and babies; "here you are alone, as much alone as Werther and his stars. You meet no one that will trouble the rim of your hat; babies,—God bless them!—are happily unconscious. The other elements of civilization here in the heart of the world are too much engrossed with each other to heed you. I am alone with the stars. Now, Delmege, old man, can you bear an operation? For I am going to do what my judgment calls the rashest and maddest and most ungrateful thing—I am going to pull a friend's tooth. It is quite true that tooth is aching. Nevertheless, man is an ungrateful animal. I know you won't bite; but promise not to say a cuss-word. I can't bear that."

"All right," said Luke, "go ahead! I'm used to it. There never before was such a target for the small shot of gratuitous advice. I am as bad as if I had the influenza. Every old woman

at home made herself a Minerva, and every old duffer a Mentor. And here it is worse. It is quite clear the world regards me as a complete and unmitigated fool!" Which little speech shows how far Luke had gone in the way of the "galled jade."

"Now, look here," said the candid friend, "all that's quite true—"

"I beg your pardon," said Luke stiffly.

"Ahem! I mean that—you know—it may be quite true, you know—that advice, very well meant—you know—does not always comprehend the entire surroundings—look at that impudent slut with that soldier!"

"Oh! I thought you were alone with the stars," said Luke; which at once restored his friend's equilibrium.

"Well, now, look here, Delmege, it seems to me that you have two careers before you. On the one hand a life of usefulness and labor, hidden, unsuspected, no storms, no triumphs, but a reward exceeding great; and on the other a life of blare and brilliancy, thunder and lightning, honors and crosses, and then—"

"I understand," said Luke. "You'd have me choose the humbler and safer path?"

"Well," said his friend, dubiously, "perhaps!"

"Let me tell you," said Luke, "once and forever, that I have deliberately chosen the other; not because of its honors and emoluments—I despise them! but the Church requires it. Ours is not the Church of the Catacombs, but of Constantine!"

"It's a truth and a fallacy," said the candid friend. "Meanwhile, allowing all that, and presupposing that you are right in your decision, I don't admit it, you know—"

"Don't admit what?" said Luke.

"That the Church requires very brilliant men, or that the world is much in need of them."

"The world regards the Church as a molehill," said Luke; "a subterranean, cryptic, concealed system, burrowing under all the states and governments of the world,—its conspirators blinking and purblind in the light of day, and with vision enough only to plot, and delve, and undermine all the institutions of civilization."

"Out of which of the infidel reviews did you pick that rhodomontade?" said the friend.

"There now," said Luke, "you are losing temper, and the tooth is not yet drawn."

"Quite true. But now for the operation. I think you are going too fast and will get derailed. All this newspaper notoriety, 'able controversialist,' 'brilliant lecturer,' etc., is quite enough to turn any head not well screwed on; and yours, you know, ah—"

"Go on," said Luke, "go on."

"I'm hurting you," said the candid friend.

"Oh! not at all," said Luke. "I rather like it. It is so ingenuous, you know. You were saying something about my head."

"I see I'm hurting you," said the friend. "Now, I'll put it in a better way. Did you ever feel an impulse to go down on your knees and kiss the hem of the garment of some poor, half-witted, illiterate old duffer, who knew just enough of Latin to spell through his breviary, but who was doing, with sublime unconsciousness, the work of his Master?"

Luke was struck dumb. These were almost his own words, expressed with enthusiasm not quite two years ago.

"Once," he said faintly; "but I had no experience."

"And did you ever," said the friend, not noticing, "did you ever feel an irresistible inclination to get behind some great, intellectual prodigy, who was sweeping the whole world before him apparently, and with one glorious *coup-de-main* block his hat before all his admirers?"

"Never," said Luke, emphatically. "I think that is narrow-minded and illiberal."

"Well, I did," said his friend, dryly.

"Look here, now, Sheldon," said Luke, "once and forever let me say that I feel, and am sure, that the unnatural delay in the conversion of England is primarily due to this cause. You, English, are so narrow and conservative, and petty in your views that you'll never appeal successfully to the broad, human spirit of the age. You don't understand the *Zeitgeist*. The whole trend of human thought is to reconcile revelation with intellect; and out of the harmony to evolve a new and hopeful instauration of human blessedness. Now, we must take our rightful place in this renascence. It won't do to be silent. Or, rather, we must speak out boldly and confidentially, with large, free interpretations of natural

and supernatural revelations, or hold our tongues altogether. *Falls er nicht schweigt!*"

"Good heavens!" said Father Sheldon, "where did you pick up that horrible jargon? What in the name of common sense, man, are you reading?"

"There now, there now," said Luke, "you don't read, my dear fellow. There's the great drawback. There's no use in arguing further. We move on different planes of thought. By the way, are you coming over to Bermondsey to dine to-morrow?"

Father Sheldon said nothing. He had failed to pull that tooth; and of all botches in creation, an unsuccessful dentist is the worst.

"Poor fellow," he said in his own *sanctum* afterwards, "he's on the down grade, though he appears to be sky-flying. That rush for Mass in the morning, and the substitution of the Rosary for the Office are bad signs. German snatches won't make up for it. Well, the retreat is at hand, thank God! Who knows?"

The retreat came, and the retreat was over; and Luke was the same—only worse. The preacher was a distinguished man, and, therefore, a failure in that line. Luke was delighted—and was lost. "He had never heard such command of language before;" "he did not know, till then, how religion could be lifted so beautifully into the regions of transcendentalism;" "how philosophy, in the hands of a master, can be made the handmaiden of religion;" "and how both together can be clothed in iridescence by the mastery of our mother tongue;" "yes, of course, he was apologetic, and why not? He was speaking to his equals, and was quite right in assuming that they knew all that he knew;" "he said 'sheol' for 'hell;' well, why not? It's the correct word, if you go so far;" "and he always spoke of 'eschatology' in place of 'eternity;' very well, isn't that the scientific term?" etc., etc.

"Ah!" he said to Father Sheldon, "these are the men we want. I'd give half a year's salary to see him invited over to Ireland to give a series of retreats. Wouldn't he wake them up from their lethargy? Wouldn't he show them what culture and education can do?"

"I thought your country used to be called the 'Island of Saints?'" said Father Sheldon.

"Certainly; so it was. You tried to rob us of that as of everything else. But you can't!"

"But the preacher said that the saints and their lives were never intended for imitation, but for admiration."

"And quite right. Do you mean to say that Simon Stylites would be allowed to remain twenty years or twenty days on the obelisk in these times?"

"Perhaps not. But what then becomes of your countrymen and their distinguished title? If there's no room for one saint, what do we want with a whole island full of them?"

"Look here, Sheldon, you are a horrible reactionary—a mediævalist—an Inquisitionist! How in the world will men like you ever convert England?"

"I'm not sure that it's worth converting," said Father Sheldon, lazily; "but I'm sure of one thing—that that modern idea that we are to hold up our saints, our beautiful saints, Francis and Ignatius and Alphonsus, Clare and Rose and Scholastica, as so many dime-museum freaks, to be looked at and wondered at as Divine Curiosities and no more—is the most horrible conclusion which our Catholic neologists have ever reached."

"I give you up, Sheldon," said Luke. "I'll write to-night to a confidential friend in Ireland to get over Father Azarias as soon as possible. He has a big field there."

"I suppose so. May the Lord grant you, Irish, a good conceit o' yersel's."

They were sitting at coffee in the library. It was Sunday, and dinner was at four P.M., instead of the usual hour, one o'clock. The bishop had said a few pretty things about the distinguished preacher the day before at dinner. But the bishop was curious. He liked to gather opinions—an excellent thing. You need never adopt them, like the good Irish prelate who declared with emphasis that he never took an important step without consulting his canons. "But do you always follow their counsels, my Lord?" The bishop, emphatically: "Never!"

But they were at coffee.

"How did you like the retreat?"

Luke was effusive and enthusiastic. The vicar said: "So far

as I am concerned, he might as well have been playing a flute the whole time. It was certainly very pretty."

"Father Sheldon, what are you poring over there?" said the bishop. Father Sheldon was a great favorite. In a solemn, but half-careless manner, as if he had stumbled on a chance passage, Father Sheldon read from the big, brass-bound Bible:

"Michæas said to Achab, King of Israel: 'Hear thou the word of the Lord. I saw the Lord sitting on His throne, and all the army of heaven standing by Him, on the right hand, and on the left.' And the Lord said: 'Who shall deceive Achab, King of Israel, that he may go up and fall at Ramoth-Galaad?' And one spake words in this manner, and another otherwise. And then came forth a Spirit, and stood before the Lord, and said: 'I will deceive him.' And the Lord said: 'By what means?' And he answered: 'I will go forth, and be a lying spirit in the mouth of all his prophets.' And the Lord said: 'Thou shalt deceive him, and shalt prevail: go forth and do so.'"

The bishop was silent, and serious. The vicar shook all over, and snorted once or twice, which was his way of laughing boisterously. A young priest said: "You haven't brought much charity out of the retreat, Father Sheldon!"

Luke said: "There is no use in talking here; Father Sheldon is a bronze statue, with his face turned to the past!"

"That's all right, Delmege. But when a man comes to dress and drill one hundred priests, so as to refit them for better work amongst a few hundred thousand souls, and when, perhaps, one of these captains is himself trembling in the balance, we expect something else besides 'Sing a song of sixpence,' and 'isn't that a dainty dish to lay before the king?'"

You'd like to see a portrait of Luke Delmege just at this time. Well, here it is:

11 ALBEMARLE BUILDINGS, VICTORIA ST., W. C.

Dearest Mother:—I went up for my first-half a week ago, but got plucked. The questions were beastly. MacKenzie, an old Scotchman, who lived on oatmeal till he came to London, and now doesn't know himself, was my chief examiner. He asked the most absurd questions,—the percentage of fibrin in the blood, the specific difference between enteric and adynamic fever, the effect of hydrocyanic acid, etc. I was thoroughly made up in surgery, for which I have a peculiar taste, yet he never asked a question, except something ridiculous about the treatment of embolisms, and I could have given him lights in psychological and mental science, where I am A1, but he never asked a question. Then, he's not a gentleman. "Young mon," said this red-headed Highland savage, "I'd recommend you to qualify as a hairdresser.

It is a branch of surgery, ye ken." I have reported him to the trustees, and demanded a second examination. Dr. Calthrop is down here, examining in bacteriology, and, pardon the pun, he's backing me up. By the way, tell Barby that her clerical friend is coming out. He now parts his hair in the centre, and has assumed an Ionico-Doric accent. But I must say he preaches well and effectively. In fact, he's becoming a crack lecturer on this side. I cannot compare him, of course, with the Master of the Temple, for there will be always wanting that *esprit* and those little *nuances* of thought and expression that denote the university man. But he is strong and versatile, and I think, when he gets into the Attic accent, he will do fairly well. Just tell Pap that there was a blunder in the examination programme, and I am going up again. Perhaps he may write to Calthrop, who is a power here. I'll let him know later on about MacKenzie, and he'll probably give him a wigging. Evidently, the uncouth fellow didn't know who I was.

* * * * * * * * *

Ever affectionately,

LOUIS J. WILSON, B.A.

One of the effects of which epistle was this:

DUBLIN, Sept. 8, 187—.

Rev. Dear Father:—I must write to tell you how proud and pleased we all are at seeing your name so frequently in the *Cathol c Times* and *Tablet*, and in so honored a way. And now comes a letter from Louis, enthusiastically sounding your praises. I should give extracts, but I am afraid I should hurt you. But he is a great admirer of yours, and I cannot help thinking that our dear Lord has created this reverence and admiration in order that you may exercise a holy controlling influence over poor Louis in the midst of London temptations. I am supposing that you have not met him as yet in London; but his address is: 11 Albemarle Buildings, Victoria Street, London, W. C., and I am sure, if you could spare time to call on him, he would be highly pleased and flattered by your condescension. Do, dear Father! *It is a question of a soul and its future*, and your reward will be exceeding great. Sophy Kennedy, an old schoolmate of mine, now in Kensington, has also written to say she has been to hear you; and when I told her you were a friend of mine (this was presumptuous, of course) she actually sent me congratulations, and doubted if I'd acknowledge "small people" any more.

I am taking up too much of your valuable time with my nonsense; but our next letter from Louis will be a breath from Paradise.

I am, dear Rev. Father, respectfully yours,

BARBARA WILSON.

"A pan of hot coals on my head!" said Luke. "I must really look up the lad. I daresay he has forgotten our little *rencontre*. Of course, he felt he deserved richly what he got."

And, accordingly, some days later, he again crossed Westminster Bridge, and found his way to Albemarle Buildings. The Buildings were laid out in flats, on the French system. A respectable, middle-aged woman kept the keys.

"No, Mr. Wilson was not at home—had gone to the 'ospital," she supposed, "and would not return till late. He rarely dined at 'ome."

Luke was turning away, not too disappointed, for he dreaded the interview, although prepared to be very conciliatory and condescending, when the woman said:

"I perceive you're a clergyman, sir, and perhaps a friend of this young gentleman."

"Well, we are acquaintances at least," said Luke, straining at the truth, "and I am much interested in him."

"Well, then, sir," she said, "if someone would take him in 'ands. I fear he's not doing well. Would you walk upstairs, sir?"

They went upstairs, although Luke felt that he was intruding somewhat unwarrantably on the privacy of another. The woman unlocked a door and ushered him into an apartment filled with some strange, pungent, aromatic odor, such as hangs around a druggist's or perfumer's shop. There was chaos everywhere. Pipes of all shapes and forms, pots of unguents, masks and wigs, photographs, some quite fresh, some faded, of actresses and beauties. There were two side by side in a frame. One was subscribed "Circe;" the other, which Luke recognized as Barbara's, was simply marked by one red spot, which Luke soon discovered was a heart on fire. Over the mantelpiece hung a splendid enlarged photograph of the Canon, and in the frame was inserted a shield with the arms of the Murray family, and their motto, *Sans tâche.*

"It would cost me my situation, sir," she said, "if it were ever known that I brought you here; but I am a mother, and I know what it is to see the young astray. Has this young gentleman a father or mother? I know he has a sister, for every post brings him a letter from her. He never mentions his parents."

"Yes. I understand his parents are living. I know little of them; but I know his sister and their uncle." He pointed to the photograph.

"Well, sir, the poor young gentleman is doing badly. He often comes 'ome hintoxicated, has picked up with a dangerous lot—"

"Does he read?" queried Luke, looking around in vain for thick folios and bones.

"A good deal of these," she said, pointing to a heap of tattered novels. "But these are the real dangers,"—she pointed to the photographs, and took down a phial from the mantelpiece.

"He can take all that in a day," she said, pointing to the label, "enough to kill ten men. And he won't stand much longer, sir; mark my words, he won't stand much longer, unless someone steps in to save him.

"You won't see him sometimes for days together," she continued. "I knocks and knocks, and, thinks I, we'll have a crowner's inquest here soon. And then he comes out a-shaking all over like a haspen, an' his face a-shining like the hangels. But it ain't hangels, but devils, he has seen."

"I'm much obliged to you for your confidence," said Luke, coming downstairs. "I must see to it at once."

"And you won't mention to no one what I have showed you?" said the woman.

"Never fear," said Luke.

"A pretty bad case!" he thought, as he wended his way homewards; "a pretty bad case. I must write to his sister or uncle. And this is the fellow I was half-afraid of a couple of years ago in that drawing-room. It needs travel and experience to know the world after all, and to know that there are few in it that are not beneath you."

Which shows that Luke had now fully adopted the philosophy of one of his Mentors, and was holding his head—very high.

XV.—Aylesbury.

"I have been thinking of making some changes in the cathedral staff," said the bishop to the vicar in the library. "I'm not too well satisfied with the seminary, and should like to see more life and progress there. Would not Father Sheldon, with his very high ideas about the priesthood, be an admirable guide for young students?"

"Certainly," said the vicar, "except that, like myself, he speaks too plainly sometimes."

"Very true," said the bishop. "There would be some danger there. And I must remove Delmege—"

"Delmege?" said the vicar quite alarmed.

"Yes, for his own sake. I see clearly he is rather too interested in the platform—too little in the pulpit."

"He speaks well, and is doing excellent work," said the vicar.

"True; but is all that he says either useful or edifying, do you think?"

"Well, he does rub the wrong way sometimes," said the vicar, reluctantly.

"I had been thinking of speaking to him seriously about some of his utterances," said the bishop. "That perpetual harping on the English schism and on Irish fidelity does not exactly please our English audience. '*We* kept the Faith in Ireland when, at the dictation of a savage king, *you* flung aside the glorious heritage,' does not soothe the British mind."

"I should say not," said the vicar laughing. "But it is the truth, not its utterance, that is painful."

"Then," said the bishop, resuming, "I turned over a file of newspapers the other day, and came across this singular passage in one of his lectures:

"The English mind is by nature antagonistic to Catholic truth. It was not Luther, it was the legend of 'Faust' that prepared the way for the Reformation. The world was tired of asceticism and saints. So were the English. They wanted the gods, their liberty, their sensuality. They found their gods in such satyrs as Luther and Henry; they found their liberty in the assertion of individual freedom; sensuality followed. And if all England were Catholic again, and the Pope presumed to order an additional fast-day, you would call out the Reserves and mobilize the fleet at Spithead."

"Yes, I remember," said the vicar, laughing. "The fellow has the knack of putting the truth unpleasantly. I remonstrated with him. 'Is it true or false?' he said. 'Perhaps true,' I replied. 'Then why not tell it?' he said. He can't understand that it is not always desirable to advance unnecessary truths."

"He wants experience," said the bishop. "I was going to say 'correction.' But, you know, these fire-eating Irishmen won't take correction. Then I thought of sending him to Whitstable. But that is too great a responsibility—"

"I shall miss him greatly," said the vicar. "He is a fine, manly young priest; hits straight from the shoulder, and is undoubtedly a clever fellow. What a pity these high-blooded natives won't bear the bit!"

"Then I thought of Aylesbury," said the bishop. "I could bring up old Collins here. But would Drysdale be able to control this young enthusiast?"

"I think so. Delmege, the moment he recognizes the sanctity of his pastor, will be as wax in his hands."

"Be it so, then," said the bishop.

"I shall miss him sadly," said the vicar, with something that seemed like a sob. "No doubt, we are a leaden lot."

The following Sunday evening there was an important function in the Cathedral. The bishop was to assist in *Cappa magna*. Luke was to preach.

All were assembled in the inner sacristy just before the ceremony commenced. Luke was slightly nervous. It was the first time he had to preach in the bishop's presence, and, say what you please, it is an ordeal to speak before an accomplished preacher, who also holds the keys of life and death.

"Would you assist the bishop?" said Arthaw, who was master of ceremonies, "whilst I look after the altar."

Luke moved forward and took up the *Cappa magna*. Now, the *Cappa magna* is the most beautiful of all the beautiful vestments with which Mother Church, in her great love, clothes her children. I cannot conceive how any lesser genius than that of Michael Angelo could have devised it. A judge's ermine is nowhere in comparison, and even the coronation robes of royalty pale into insignificance before it. But, like all beautiful things in nature and art, it must be handled with science and skill and delicacy. You succeed by a hair's breadth, and it is a success. You fail by a most trifling misdirection, and it is a consummate and irremediable failure. Now Luke had neither science—because he knew nothing about this airy, fluffy, delicate thing; nor skill—because he had never touched it before; nor delicacy—for his strong, muscular fingers had not yet tapered into sensitive, nervous points. But he had all the confidence of inexperience. He took up the beautiful silk and ermine in his arms, and tossed it lightly over the

bishop's head. The bishop shouted: "Take care!" But it was too late. The bishop found that the long, shining masses of crimson silk hung like a curtain before him.

"You have put it on wrongly," he said angrily.

Luke tried to remedy the blunder by shifting the ermine around. It refused to be shifted. Luke was as crimson as the silk. He pulled and shifted and tugged.

"Take it off," said the bishop.

More easily said than done. Luke lifted it, and then found the bishop's head hopelessly entangled in the mighty mazes of the silken net. Then came a series of objurgations and apologies accompanying the tremendous conflict, whilst every moment seemed to involve the bishop more hopelessly in the silken intricacy. The brethren moved not. There was a faint sound as of a titter; but no! British equanimity and self-poise were proof against the temptation, and no one stirred from his statuesque position to help the struggling agonistæ. It was too good to terminate or interrupt. They enjoyed it in British fashion by looking at one another. Just then the master of ceremonies came in. He ran his hands into the pockets of his soutane, looked around calmly, and said aloud: "Well, I'm blessed!" Then, moving forward, he pushed Luke gently aside with "Allow me!" and, putting his arms under the tangled silk and ermine, he gently lifted it, turned it around, kicked back the long, shining train, and it was done. Then he ordered all forward, and Luke, with burning face and tingling nerves, took his place in the procession. He found it difficult to compose himself during Vespers, and forgot all about his sermon in the painful retrospect, until Arthaw bowed to him, and took him over to receive the episcopal blessing. The bishop saw his embarrassment, and showed, as only a bishop can, some invisible and intangible kindness. Then Luke was in the pulpit. He stammered through his text; then recovered himself, and spoke the first four sentences of his sermon well. His clear, metallic voice tolled slowly through the great overcrowded building, searching into every corner, as he leaned on every syllable and accented every final consonant. Then, in an unhappy moment, his memory reverted to his little *gaucheries* in the sacristy, and, as the shame came back, he forgot the trend of his discourse and began to flounder through

some dreary platitudes. But pride came to his relief, and his heart began to pump blood into his brain, until all the faculties fortified took up their work again, and the paralysis ceased, and the faithful and pliant instrument obeyed the soul; and without blunder or flaw, the beautiful discourse flowed on to the end, and men drew breath and said "it was good!" After Benediction, and before divesting himself even of his birretta, the bishop came over, shook Luke warmly by the hand, and said:

"I have rarely heard anything so beautiful and practical!" which, from a Briton, meant a good deal.

Next day Luke was in his library. The spirit of work had now seized him and possessed him, until he felt work, work, work, was the elixir of life. He had now determined to plunge deeper than ever into his slums, and to drag out of their horrors the souls that were festering there. For this purpose he had drawn up a large map, showing every street, lane, alley, and court in his district, and was just giving the finishing touches to an aristocratic and classical spot, called

Granby Court, Granby Lane, off Spittal Alley,

when the door opened and the bishop entered:

"At work, Delmege?"

"Yes, my Lord!"

"What would you think of going to Aylesbury?"

"Ay—ay—Aylesbury?" stammered Luke.

"Yes; I am sending you on to Drysdale. He is a brusque Briton, but a good fellow. You'll like him. When could you be ready?"

"Oh! at any time your Lordship pleases," said Luke, somewhat nettled, and thinking this might mean a fortnight's notice.

"Well, it's just now three. There's a train at half-past four. Could you meet it?"

Then the whole thing burst on Luke's mind, and he said, stiffly, as he rose: "If your Lordship pleases!"—and passed out of the room.

Whilst he was engaged in packing his few books and clothes, a timid knock was heard, and Father Sheldon came in.

"What's up?" he cried in amazement.

Luke turned away.

"What's the matter, Delmege? Where are you going?" said Father Sheldon, quite alarmed.

"Never mind," said Luke, turning around. "Look here, Sheldon, you are all the same—a pack of hypocrites. I tried to believe otherwise; but now my turn has come."

"I don't understand you," said Father Sheldon. "Are you going back to Ireland?"

"I wish I were," said Luke, bitterly. "Only that I have engaged myself for seven years, I should go back by the first train."

"But, for heaven's sake, man, what is it all about?"

"It's all about this—that I'm ordered off to Aylesbury at an hour's notice, as if I had the plague. Of course I should have expected it. The moment a young Irishman makes himself useful, or—or—a—remarkable, that moment he's shifted to some obscure place."

"There may be some reason," said Father Sheldon, diffidently.

"Of course there is. The universal reason of jealousy. I shouldn't mind so much, but the good bishop was kind and—hypocritical enough to pay a marked compliment last night, and then—"

"I'm extremely sorry," said Father Sheldon, moodily.

"There's more Saxon duplicity," said Luke bitterly. "I'm quite sure there's not one in the house who is half so glad as you are—"

"Be it so," said Father Sheldon, going out.

As Luke passed down the corridor, he stopped for a moment at the vicar's door and timidly knocked.

"Come in!" said the gruff, well-known voice.

"I'm going," said Luke briefly.

"I know it," said the old man. "There's a quarter due."

"I'm sorry for leaving you, sir," said Luke, with a gulp; "you have been very kind, and I couldn't go away without saying good-by!"

The vicar was writing. He folded the paper in an envelope, and handed it to Luke.

"Good-by, Delmege," he said. That was all.

"All alike," thought Luke. "Made out of putty and then frozen."

It was a week before he opened the envelope. Instead of £7 10s, the quarter's salary, the check was written for £10.

A two hours' run brought the sad and disappointed Luke to his new home. He drove rapidly to the presbytery. The rector was not at home. The housekeeper left his luggage in the hall, and did not even show him his room. He went out to see the church, muttering "brusque and British enough!" The little church was very dark, and the air was redolent with incense. He said a little prayer, and looked around, trying to imagine his congregation.

"Somewhat different from the Cathedral," he thought. "I shall not have to raise my voice here." He went behind the choir screen, and examined the music. He then studied the brass tablets on the benches, with the names of the pew-proprietors. There was no "Lord," not even a "Sir."

"The Canon would be disappointed," he whispered. He meant himself, though he did not know it. He started at some names. They were connected with art and literature. "I must mind my P's and Q's here," he whispered. "Let me see." He went up to the predella of the altar, and looked around, casting his voice in imagination up to the stained Crucifixion that lighted the front gallery. "'Twill do," he said. He meant "I'll do." He examined the cards in the pews again. "'The Misses Pardoe!'" he said. "I wonder who are these. 'Fräulein von Essler;' 'Mademoiselle Deshayes;' rather cosmopolitan. 'Jeremiah O'Connor.' Hallo, Jeremiah!

Quae regio in terris, nostris non plena laboribus?

'Arthur Henry Halleck!' Can this be the *Nineteenth Century* reviewer? After all, I shall have some one to speak to."

Just then a visitor arrived in the shape of a great brown shaggy retriever, ringed all over with bronze curls. Gravely and sedately he moved up the aisle, until he reached to where Luke was standing watching him. He then as gravely lifted his right paw, which Luke instantly grasped.

"Good-day, old fellow," he said; "you're the first to welcome

me. I'd swear you are an Irishman." So they passed into the presbytery again. This time the rector was at home. He rushed out, a fussy little man, his gray hairs all tossed awry, fussily shook hands with Luke. "You, Delmege?"—took up the hat-box, bade Luke take the portmanteau—"Come along to your room; you'll have to rough it here, you know. There! A place for your books, bed, chair, table. You'll have some tea?"

"At the usual time," said Luke, coldly. He thought there was hardly sufficient recognition of his dignity. Then he sat down and looked around sadly. It was not a prepossessing kind of room. It was very large, with a very low ceiling, worm-eaten boards, pretty large rat-holes in the corner, cupboards where ghosts might hide—altogether a rambling, antique, haunted, mysterious kind of room, such as you might see in ancient castles, long since disused. One thing redeemed its darkness and general mustiness. There was a noble window, opening on a tiny plot of grass, and commanding an extensive view of a high, brown, bare wall, which Luke soon found was the northern gable of a hideous Wesleyan conventicle. For hence in the long summer twilights, and the long winter nights, did Luke often hear the dismal wailings of Calvinistic hymns, droned out by raucous male voices or the shrill trebles of women, and the eternal burden was:

> Oh! let us be joyful, joyful, joyful,
> When we meet to part no more!

But there was one hymn, redolent of Calvinism and discord, which was sung morning, noon, and night in this dreary conventicle. It haunted Luke like a spectre, and he confessed that, to the very end of his life, it sent his heart into his boots. It was all about being saved! saved!! saved!!!

"If these be the pæans of the elect," thought Luke, "I wonder on what unimaginable minor key are pitched the wailings of the lost!"

It was his first introduction to the gloom and desolation of the English religion.

"And these are the people who, through their writers, through Dickens and Arnold and the host of globe-trotting cynics, try to turn into ridicule the sweet, sunny religion of Italy and Spain!

But they produced a Faber, Luke. Well, that saves them somewhat."

There was a short service and Benediction on Thursday evening, at which, to Luke's surprise, there was a very large attendance. And here he noticed that almost invisible but terrible line of demarcation, that in all English churches separates the imperialists from the helots. The front benches were sparsely filled with well-dressed, stately English; the last two benches were well filled with poorly-dressed Irish, whose very attitude was an apology. And back in the gloom of the porch, hidden in the shadows of the confessionals, the exiles thronged, and swayed to and fro, and flung out their arms in adoration, and shook their beads, as long ago on the mud floors and white-washed cabins in the Irish hills. Luke couldn't stand it.

"Stand up, and go on to those vacant seats," he said peremptorily.

"God bless your reverence; but we'd rather be here." And there they remained.

It was his first little *rencontre* with his pastor. He referred, in not very measured terms, to this heretical exclusiveness in the House of the Great Father.

"There should be no distinction of class here, as there shall be none on the Day of Judgment. And, from my experience of England, Doctor, I tell you that the one secret of the Church is this: Preserve what you have got and develop it; don't waste your energies in fishing in barren waters."

"*Your* experience?" said Dr. Drysdale mildly and apologetically. "You've been a good many years in the country?"

"Two years and six months," stammered Luke, blushing at his own conceit.

"Oh! I nearly agree with you, my young friend," continued the rector; "but there are practical difficulties, which, perhaps, at some future time, you, too, may be invited to solve. For example, did it occur to you that there is a heretical gas company that insists on being paid every quarter; and a heretical corporation that demands rates; and an organist who, though not a heretic, wants bread and butter; and a sacristan who, though an excellent Catholic, must be fed as becomes a Briton; and last, not least, a

most estimable young Irish confrère who, perhaps, too—but, perhaps, I'm wrong?—Can it be that our idealistic brethren across the Channel live, in a balloon-like way, on fresh air?"

"Ye have left them precious little else to live on," said Luke, who was half angry, half amused.

"By the way," said the old man, not heeding. "What drink do you take for dinner?"

"Water," said Luke.

"Because I've had some little trouble with your predecessors here," said the rector, calmly and suavely. "One would like a glass of wine, and that meant laying in a dozen; another would have beer, and so on. I submitted the matter to the Ordinary, and his Lordship decided that I was to allow my assistant in future three pence a day, and you will be at liberty to select your own liquor."

"Good heavens!" thought Luke. "They'll never believe me when I tell this in Ireland."

Nevertheless, his training had already habituated him to common sense, and he rather admired the rector.

Luke preached on Sunday evening after Compline. Luke preached well. He did not anticipate a very distinguished or appreciative audience, and his nerves were calm under the indifference. But when his practised eye detected quite an aristocratic and educated audience, he pulled himself together, and directed his train of thought in the channels that might suit them.

"I dare say they have heard of me," the dear little idol whispered, "and expect something. I must not disappoint them."

And here let it be said that in these two years and a half Luke had picked out of reviews and pamphlets more theological information than he had acquired in his four years' divinity course. And now he had to study more closely, and address his studies to special subjects, because he found, in a few weeks, that he was now addressing not only a congregation of converts, but that, every Sunday evening, his audience was largely composed of Protestants of every shape and hue, from the eager solicitor, or doctor, or banker, down to the dragoon from the cavalry barracks, who, during the discourse, sliced oranges for his best girl. This latter episode, indeed, rather disturbed Luke's equanimity at first, and his

Celtic temper brought him perilously near an explosion; but he became accustomed to the unintentional irreverence, and, after a few Sundays, ceased to notice it.

Then he found that, on Monday morning or Tuesday, a Baptist, or Socinian, or Unitarian would claim an interview with the object of controverting some statement in the sermon of the previous evening; and Luke became suddenly aware that there was a good deal to be studied and considered before he could break through the crust of self-opinion that gathers round the right of private judgment.

But we are anticipating. On the first Sunday evening, when Luke entered the presbytery, expecting to receive the congratulations of his rector, he was surprised to find the little parlor full of parishioners. Three or four families were represented from father, grave and solemn, and mother, smiling and happy, down to grown maidens and youths with great black eyes and olive faces, and even little children, who looked up boldly and inquiringly at the new assistant. There was a little amicable rivalry amongst them, and the question was—who was to secure this clever, handsome young Irishman as guest for the evening.

"Now, Mr. Godfrey, you are always monopolizing our priests. There was no such thing as getting Father Collins to come to us."

"Oh! dear, dear! and we used to say that Father Collins lived at the Hermitage."

"Now, Mr. Godfrey, we really must make a rule that will not be infringed upon. We must have Mr. Del—Del—"

"Delmege," said Luke, smiling happily at this battle in his honor.

"We must have Mr. Delmege *every* Sunday evening, and on alternate Thursdays."

"Really, Mrs. Bluett, you are most grasping and intolerant. I appeal to the Doctor."

The Doctor was tossing up the long ringlets of a little maiden of five summers, and here looked up.

"I'm sure," he said, shrugging his shoulders, "I sha'n't interfere. If you could manage to divide him, as Solomon intended with the baby, it would be all the better."

Mr. Godfrey, however, bore away the prize triumphantly. Luke had sense enough to whisper to his rector: "Shall I go?"

"By all means. But don't stay later than ten. They'll like you all the better."

And this was Luke's first introduction to a good pastor, whom ever after he regarded as the greatest and dearest of the "dii majores" who were enshrined in the secret temple of honored friendship, and to the circle of the gentlest and sweetest people that he had yet or ever known. It is quite true, indeed, that he had some academic discussions from time to time with his pastor, generally on political topics, but these, too, were tacitly avoided after a while. And for a time he was embarrassed and puzzled at the idiosyncrasies of English life. He couldn't manage cold roast beef and cheese and ale at eight o'clock at night; and old John Godfrey was considerate enough always, when placing his hand on the cover of the Stilton, to shout: "Look out, Father Delmege!" So, too, he found it hard to understand how grave men of forty or fifty could spend hours over a stupid game of dominoes, with nothing but counters in the pool; and he thought whist insufferable. Sometimes, too, he fidgeted in his chair as he sat around a winter's fire, and a calm, Carthusian silence pervaded the whole family circle.

"Isn't this enjoyable, Father Delmege?" John Godfrey would say, taking the long clay from his mouth and exhaling a mighty cloud.

"Very," Luke would answer, adding in his own mind, "not quite as bad as a jail, but a great deal worse than a college."

But he got used to it, and his nerves were gradually toned down into the silky smoothness that reigned everywhere around him. And he began to see great deeps of affection and love far down beneath the icy surface; and every day he was made aware of genuine kindness, gentle, undemonstrative, unobtrusive, until he grew to love these grave, pleasant people, and they loved him in turn.

"Bah!" he used to say angrily to himself sometimes, "there's only a sheet of tissue-paper between the two races, but politicians and journalists have daubed it all over with the visions of demoniacs. When will the great man arise to drive his fist through the obstruction and let the two peoples see each other as they are?"

And the great, white-haired Canon at home began to rise steadily in his esteem, and Lisnalee became more shadowy and cloudy than ever.

Luke would not sing "The Muster" now.

"I really must write to Sheldon," he said. "I treated him badly. I am almost tempted to write the bishop to thank him. But I'll express it later on."

[To be continued.]

OUR SERMONS AS A MEDIUM OF SYSTEMATIC TEACHING OF RELIGION.

THE subject of all Christian preaching is, directly or indirectly, Jesus Christ, the Incarnate Word. *I judged not myself*, says St. Paul, writing to the Corinthians, *to know anything among you, but Jesus Christ; and Him crucified.* And St. John in the Apocalypse: *I am alpha and omega, the beginning and the end, saith the Lord God, who is and who was, and who is to come, the Almighty.*

The Church leaves her ministers free to choose their own method of treating this subject. If they select for their theme some revealed doctrine or duty, the method is called topical. If they take the Gospel or Epistle and expound and apply it, verse after verse, their discourse is called a homily, and the method homiletic. Finally, the catechetical method is the systematic teaching of religion according to the order of the catechism or of theology.

This last method appears on many accounts the one generally to be preferred, partly because it is the only one of the three that is scientific, and partly because it is the one best suited to the exigencies of Catholics in missionary countries, such as our own. This latter reason needs some explanation.

Our Catholic laity have in these days an opportunity of doing apostolic work on a grander scale and with more hopeful prospects of exercising a deep and lasting influence upon those around them

than has been the lot of people in any other time or country since the establishment of the Church.

What is this opportunity? It is, first of all, the opportunity of example,—of showing their fellow-citizens, by daily life and conduct, the beauty, the consistency, the truth and happiness of practical Catholic faith. Americans of all religious denominations are sick of mere lip-worship, of hollow forms and shams, of whited sepulchres. They crave for a religion of the heart, grounded on a solid basis of truth; and they wait to see it preached, not in words alone, but in actions,—sincere, uniform, unpretentious actions,—to embrace and practise it themselves. Now, the Catholic Church here in America supplies such a religion; but the preaching of it to outsiders is entrusted by divine Providence chiefly to the laity, not from the conventional pulpit, but in the home, in the workshop, in the railway car,—in every place of social and business intercourse. Wherever there is a Catholic layman, there is a Catholic pulpit, from which an influence may go out, more potent for good and wider in its sphere than much of our formal preaching.

Our laity has another opportunity intimately connected with this just mentioned. It is to give an intelligent, satisfactory account of their faith to sincere inquirers. Outsiders have traditional prejudices against us, supported by misunderstandings and misrepresentations. Many of them wonder how such an accumulation of idolatry, superstition, craft, duplicity, etc., as they think us, can have held together so long. But, side by side with these prejudices, is a suspicion, a dread, that after all we may be in the right. They know well how easy it is to start a falsehood, and how hard it is to stop it in its mischievous course. May not all they have been hearing about Catholics since their childhood be such a falsehood? At least, they think it worth their while to inquire; and they will inquire if they are acquainted with a practical Catholic whose truth and honesty and sterling worth have won for him confidence and respect with all who know him. And that inquiry implies not only the working of divine grace in those men's souls, but it implies also a special economy of divine Providence, by which their conversion and salvation are made to depend very much on the ability of that Catholic layman to give them a satis-

factory explanation of the teaching of the Church. This he will be able to do only by following closely a continuous, systematic course on Christian faith and duty. Hence the necessity of the American pastor giving such a course.

The conditions of American social life, then, seem to demand that Catholics be instructed systematically in their religion. The advanced education of the people demands the same. Theology, as the scientific development of faith, is, in its inception and progress, the work of the Holy Spirit, intended to meet a natural, legitimate craving of the educated intellect. The same craving exists in the popular American mind; and, to satisfy it, we are clearly bound to systematize and connect in a definite, consistent, beautiful whole our doctrinal and moral teaching of the people. This is particularly necessary for those business people who have precise, well-arranged ideas on other matters, and who feel real pain not to have similar ideas on religion. They are themselves much to blame for their bewilderment, because they do not give to their spiritual interests any of that serious thought, of that patient study which they devote to their ledger and bank-book. Yet the pastor is not wholly blameless who does not give those men a comprehensive grasp of the essential means of salvation. Our divine Lord on many occasions condensed into a few words "the whole law and the prophets." We shall produce much more abundant fruit than we do if we imitate Him in this as well as in other characteristics of His teaching.

The Third Council of Baltimore earnestly advises priests "to give a connected and thorough presentation of Christian doctrine either in the order of the Roman Catechism, or in that of the catechism of the diocese, or of any approved author." The Fathers of the Council did not wish to interfere with the liberty of preachers by imposing on them any formal precept regarding the choice or sequence of subjects; yet, for all zealous priests, the united exhortation of their bishops assembled in synod will have the directive influence of a law, especially when the exhortation results from intimate knowledge of the requirements of the people.[1]

[1] I admit freely that the homily on the Sunday Gospel or Epistle was the most ancient form of preaching. It is also in stricter accordance with the spirit of liturgy

At the outset of this course we should inspire our people with deep reverence and with filial confidence, obedience, and love toward the Church which we represent in the pulpit. We should explain to them clearly and forcibly that it is an active, organic, divinely endowed being, that has been living and working in the world since Jesus Christ called it into existence, and shall continue to live on and to work on to the end of time; that it saw Him, its Creator, in the flesh, witnessed His miracles, listened to His teaching, stood by at His death, conversed with Him after His Resurrection, gazed in awe on His divine Person ascending into Heaven. We should make a rapid survey of its action on the human race after its baptism in the Holy Ghost and fire on the day of Pentecost; its conflict with Judaism, paganism, philosophy; its victory over the Roman Empire—the world's stronghold of error; its conversion of the savage hordes that swept down on southern Europe in the fifth and succeeding centuries; its formation of Christian society; its struggle with error and passion from Luther's revolt down to the present day. We should bring out clearly the identity of the Catholic priest with that world-wide, undying, theandric creation of God for the regeneration and salvation of the human race. Its commission to teach and save is his commission; its authority is his authority. He can say with truth: "The Catholic Church that I represent, and whose voice I am, is the divinely appointed teacher of the nations, and her message of salvation all are bound to hear. That message I now deliver to you. He that hears her, speaking by her accredited

than either the topical or the catechetical sermon. But neither its antiquity nor its greater harmony with the public prayer of the Church can at all weigh against the exigencies of modern Catholic life. Besides, in the early and mediæval ages of the Church,—in fact, down to the German-English revolt of the sixteenth century,—the mysteries of faith were taught not by preaching alone, but by the language of symbols; not during half an hour a week, but by magnificent ceremonial celebrations, frequently continued through several days. In those times, in addition to the fifty-two Sundays of the year, nearly forty festivals, with their vigils and octaves, were celebrated, not to commemorate, but to represent the mysteries and effects of Redemption. In our days, on the contrary, when symbolic religious teaching is no longer the powerful agency it was, its place must be supplied by some other means; and no other seems so fitting or practicable as the systematic course here recommended.

minister, hears Jesus Christ; and he that despises her, while so speaking, despises Him whose commission she discharges." [2]

When a pastor has made clear to his people his delegated authority to teach them all things necessary for salvation, he should in his next sermon give a summary of those things in the order of the catechism. This summary should itself be often summarized throughout the course, so that the relation of each truth or duty explained to the whole body of revelation may be easily comprehended.

In the first series of sermons on Christian doctrine, clearness, brevity, progressive movement, freshness of presentment, and, above all, unction should give a growing interest to our words as we proceed. Hence, minute details should be reserved for the next series. Each sermon should glow with fervent sentiments springing from our spiritual conception of the theme. Much solid instruction must be conveyed of course; but it must be conveyed in an emotional rather than in an intellectual form. Unmoved ourselves, we may speak fluently, without moving others, of the attributes of God, of the Incarnation, of the Sacraments; but if we bring them home to ourselves as living, present realities, if we set them side by side with those other realities that press upon our physical and social life, such as light, air, food, home, friends, etc., we must be filled with amazement and awe, with fear vanishing into ecstasy, somewhat like men introduced blindfolded into a gorgeous palace, when the bandage is taken from their eyes and they gaze on the undreamt magnificence around them. So should we feel, and with such feeling should we speak the revealed truths we announce. After hearing us, the people should go away so enraptured with the majesty and power and goodness of God, with the wealth of grace offered them in the Sacraments, with the ineffable bliss in store for them, that, for the time being at least, the

[2] It does not follow from what is said here that a pastor, teaching his people, is infallible in all he teaches. He may misunderstand, or exaggerate, or minimize, or even falsify the doctrines of revelation; but if he do so, consciously or unconsciously, he does not, as far as he leads others into error, represent either Jesus Christ or His Church. Yet, notwithstanding this possibility, the people can have no prudent doubt that he is a faithful exponent of divine revelation, as long as he is delegated to preach by his bishop, who, himself, is in communion with the Vicar of Christ, the supreme and infallible head of the Church.

human interests of life would be pushed far into the background, sin would be unbearable, and the vision of faith the only source of true happiness.[3]

After the first course of sermons on the catechism has been preached, a pastor will go over the same ground, giving fuller details of doctrine and duty, explaining and refuting popular objections, and especially animating the audience to a higher standard of Christian living corresponding to the brighter vision of faith which they receive.

When divine truth is thus systematically explained in a setting of appropriate sentiments, affections, and resolutions, it irradiates the soul of the listener, satisfies his spiritual longings, and brings him nearer to his Saviour. It gives him, too, a deep practical interest in the promotion of Catholic missions, in the spread of Catholic literature, in the triumph of Catholic truth. He defends religion with modesty, but also with confidence and zeal, whenever he hears it misrepresented or insulted. Unlike so many of our people who scarcely come in contact with the Church except in the Sunday Mass and the Paschal Communion, this man shares to the fullest in her world-wide life and work; his heart beats in unison with hers in her triumphs as in her sufferings, in her head as in her members, in her mission to the South Sea Islander as in her ministry at home in his native parish.

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PLAINSONG AND MEDIÆVAL MUSIC.

THE fact that the formation is now being attempted in America of a branch of the English Plainsong and Mediæval Music Society draws attention to the aims which have governed this body since its foundation a little over ten years ago. The objects for which the Society was founded, in their nature, appeal as strongly to Catholics as to the Anglican churchmen who largely compose its membership.

[3] By frequent repetitions, allusions, and digressions, in our sermons, we ought to make our hearers familiar with the real though invisible world of faith in which we live. *Justus meus ex fide vivit.* Life is scarcely possible without contact and familiarity with its surroundings.

The Society was founded professedly for purely antiquarian purposes, and its objects are as follows:

1. To be a centre of information in England for students of plainsong and mediæval music, and a means of communication between them and those of other countries.

2. To publish fac-similes of important MSS., translations of foreign works on the subject, adaptations of the plainsong to the English use, and such other works as may be desirable.

3. To form a catalogue of all plainsong and measured music in England, dating not later than the middle of the sixteenth century.

4. To form a thoroughly proficient choir with which to give illustrations of plainsong and mediæval music.

Though the membership is not large, it is distinguished alike by its scholarship and by its enthusiasm in forwarding the work of the Society. The researches, for example, of the Rev. W. Howard Frere, the Rev. S. H. Palmer, and the Honorable Secretary himself, not to speak of others, evince a high standard of antiquarian scholarship; and the value of their investigations in early and mediæval music is inestimable. On the roll of membership are found, moreover, such names as those of Sir Arthur Sullivan, Sir John Stainer, Sir George Martin, Sir T. F. Bridge, and others, which would appear to secure to the Society as high a grade of musicianship in its work as antiquarian learning. But, unfortunately, as might perhaps be expected, a certain bias has governed most of the researches of the Society. It has shown a tendency to underrate the music of the Roman Church in the Middle Ages.

It is very far from being our intention to cast any reproach on the spirit of the Society's investigations. To insinuate narrowness or prejudice would be to raise the question of scholarship; and in this case such a question would be absurd, because a broad scientific method of inquiry has been followed. At the same time, from the fact that so many Anglican churchmen and composers of Anglican church music are members of the Society, it would not be unnatural to expect a general disposition to seize every opportunity to further the national cause of Anglican music. The devotion of the Society to this cause, whether it is openly professed or not, is a commendable sign of its practi-

cal usefulness to the nation. How it serves the British nation may be seen from the diligence with which it has investigated the early music of England, and from its valuable adaptations of plainsong to the modern Anglican service. It is not cause for complaint, but rather a matter naturally to be expected, that Catholic music should have been underrated. The Society has noticeably neglected its development since the twelfth century; and from the twelfth down to the sixteenth century there is that in the Church which cannot be slighted without danger of offence. As for the music before the twelfth and thirteenth centuries, the Society has devoted a large share of its attention to that composed in England. And it considers itself free, one may suppose, to regard Continental music of that early period, regarded as the music of the one true "Church Catholic," to fall just as truly within the sphere of its investigations as the music of the British realm. This national bias of the Society's work will be apparent to any one who examines the twenty-odd publications which have been issued since its formation.

There is that in the Society, however, which will appeal to Catholic students; for while the tendency just outlined may be the representative one, there is a contrary tendency evident in the effort to keep in contact with the researches of Catholic scholars in similar fields of inquiry. The Society has done much to secure wider recognition for the valuable labors of the Benedictines of Solesmes, France, and for such English investigations of Gregorian music as those of the Benedictines of Stanbrook. Some of its members, also, are Catholics. Furthermore, as the purposes of the Society are by itself asserted to be purely antiquarian, there is nothing which should prevent Catholics from forming a more general interest in it than hitherto.

There are two or three considerations which may be borne in mind in connection with the study of plainsong and mediæval music. No very exhaustive examination of the subject is required to disclose these. We should be guided by them if we wish to take up the study in the right way.

In the first place, there exists a close relationship between plainsong and that form of polyphonic music which culminated in Palestrina. Far from being an exaggerated statement, this will be found true on examination of what they possess in common.

Though plainsong did not reach its full development till a comparatively late period, its foundation may be found in the simple chants employed in intoning parts of the liturgy as far back as the ante-Nicene period. The style of intoning the psalms was recommended by St. Athanasius, Patriarch of Alexandria, in 326, to make use of "such moderate inflections of the voice, that it approached more nearly to speaking than to singing."[1] This simple style became known to St. Basil; and in the fourth century St. Ambrose, who had just admiration for St. Basil, introduced it into Italy. There its development into the Gregorian chant may be easily traced. A simple character, free from artificial excrements and similar to the manner of ordinary speech, distinguished it after it became definitely known as Gregorian, as it had previously. Hence the significance of the words "plain chant."

Now a similar simplicity characterizes the music of Palestrina. It was a reaction from the excessive elaboration of the musical style of the time—a protest against the preciosity of those composers who had done much to secularize music by their over-attention to the subtleties of their art—a return, in brief, to as simple and natural a form of music as the conditions of the period would permit. To an essentially modern taste the music of Palestrina may seem intricate; but this fact results from the effect of the entire structure rather than from that of its parts. If the separate voices be analyzed, a smoothness and naturalness of flow will be found in them, not altogether unlike that of Gregorian chant. To follow the classification of Helmholtz, in his *Lehre von den Tonempfindungen*, one belongs to the homophonic, the other to the polyphonic period, as distinguished from our modern "harmonic" period; and allowing for certain considerations arising from the progressive development of music during its first two periods, there remains, nevertheless, a close kinship between them. Both are in the old church modes known as "Gregorian," as modern music is not; and both plainsong and the polyphony of the Middle Ages at its height have the simple, melodic style in common, as distinguished from the more complex modern harmonic style. From primitive plainsong to the *Missa Papae Marcelli* an orderly,

[1] Confessions, X.

natural development took place, and in the works of the immortal Palestrina, the greatest master of religious music the world has yet produced, Gregorian music bears its ripest fruit.

The reforms introduced by Palestrina, the way in which he won the approval of the Church and saved ecclesiastical music from condemnation by the Papal authority, are well known. He sought to eliminate from church music precisely those abuses which were censured by the Anglican commissioners appointed to institute new ecclesiastical law in the time of Henry VIII. The clause which expresses Cranmer's attitude decisively reads as follows: "Itaque vibratam illam et operosam musicam quae figurata dicitur auferri placet, quae sic in multitudinis auribus tumultuatur ut saepe linguam non possit ipsam loquentem intelligere." This was obviously Palestrina's view of the specious and over-elaborate music of the time; the difference, however, lay in the remedy. Palestrina, had he been an Englishman, would have doubtless applied the wiser, conservative remedy—just as he actually did,—instead of yielding to that destructive Puritan spirit which withered every beautiful thing with which it came into contact, and banished from the music of the Church precisely that which was loftiest and most inspiring. The leaders of the Anglican revolt sought to retain only so much of the Gregorian chant as was consistent with congregational use, and to reject altogether polyphonic compositions by mediæval writers used in the Catholic Church,—a proceeding which would naturally result, obviously, in absolute musical sterility if consistently carried out. Theirs was the spirit of the Reformation, rather than of the Renaissance, the annihilative rather than the renovative spirit. Palestrina, starting from the simplest possible basis, abandoning all specious artifices, reared a structure plain in its materials, but possessing in the whole a symmetry—at times a sublimity—which has never been equalled elsewhere in purely devotional music.

A writer on "Church Music" in the *Christian Remembrancer* once declared Palestrina's glory to consist in this: "As a great orator comprehended all oratory in the words 'action, action, action,' so we say 'breadth, breadth, breadth.'" He goes on to criticise English cathedral composers for the lack of this quality. It is a quality eminently characteristic of plainsong, and it evinces

the security of the foundation on which Palestrina's art was erected.

The upshot of the whole matter is that a close relation exists between plainsong and mediæval religious polyphony—so close that it is not hazardous to assert that the latter was a normal, natural outgrowth from the former. There is not room here to describe this development. It passed through certain stages, treated at length, with varying conclusions, by different historians, through those of organum, diaphony, descant, and true counterpoint; and this development was orderly and continuous. This fact should be insisted upon in the face of any opposition. That this opposition, more or less deliberate, exists, is shown by the tendency of certain antiquarian investigators to ignore the later phases of Gregorian music as not pertinent to the general subject of their inquiries.

We come now to the second point to be borne in mind in the study of plainsong and mediæval music. It is this: there is no such thing as a distinctive Anglican church music in the Middle Ages.

No candid historian will grant the antiquity of the Anglican Church, for he cannot see in that ecclesiastical body previous to the Reformation anything distinguishing it from the Catholic body. If we are to suppose, however, for the sake of argument, that there was an Anglican Church in the Middle Ages, it is easily demonstrable that all its ritual observances, including its music, were uniform with that of the one true Church. Musical history will bear out the assertion that the same rules governed church music in England and on the Continent. There is observable in some persons a disposition to deny the name "Gregorian chant" to the manuscripts in neumatic notation, of English origin, preserved in the Bodleian; connected with this is a tendency to overwork the phrase "Anglican plainsong." All plainsong, barring possibly a little of that of the most primitive characters, of which scarcely any vestiges have been retained, is Gregorian. As for Anglican plainsong, there is absolutely nothing to distinguish it from what is commonly known as Gregorian chant, and the term is misleading. Of course these remarks do not apply in any way to English music since the Reformation.

As English church music before the Reformation is written in accordance with the rules of Gregorian music, we may therefore dismiss as erroneous the supposition that there is anything to differentiate it from church music on the Continent. In a word, there is no difference between Anglican plainsong and Catholic plainsong.

To recapitulate briefly, there are two points to be remembered in connection with the study of old church music: (1) that music possesses a continuity of development up to the time of Durante, when modern tonality superseded the Gregorian modes; (2) all plainsong is Gregorian, and, as such, essentially Roman Catholic. These two points are made with a view to assist any persons who may take up the study of plainsong and mediæval music in freeing themselves from a prejudiced attitude which they might not otherwise be certain to avoid.

In conclusion, one would urge the desirability of organized study of plainsong and mediæval music here in America. No one can investigate this field of inquiry without discovering sooner or later something which will amply reward him for his trouble. Mediæval music is preëminently Christian, while modern music is not. As much benefit can be derived from its cultivation as from that of the Christian art of the Renaissance. Mr. Henry Tipper, in his *Growth and Influence of Music* (London, 1898), has said: "Palestrina, by his serene genius and sympathy, exalted polyphony to as lofty and secure an eminence as the allied arts of painting and architecture had been raised to by Raphael and Michael Angelo." And as Raphael and Michael Angelo represent a development of Christian painting which has never been equalled since, so in the school of Palestrina is found the highest type of Christian music—a mingling of classic repose and formal dignity with that Gothic aspiration expressed elsewhere in mediæval architecture, a fountain of Christian ecstasy such as has never flowed so abundantly in any other period of musical history. The study of this music is its own reward; to no one can it bring anything but profit.

ARTHUR SPENCER.

New York, N. Y.

Analecta.

E SACRA CONGREGATIONE CONCILII.

POSTULATUM PATRUM CONCILII PLENARII AMERICAE LATINAE SANCTISSIMO DOMINO NOSTRO LEONI PAPAE XIII PER SACRAM CONGREGATIONEM CONCILII EXHIBITUM.

Beatissime Pater:

Archiepiscopi et Episcopi Americae Latinae in Concilio Plenario congregati, attentis necessitatibus suarum Dioecesium, postulant: I. Ut stante difficultate celebrationis concursuum, omnes Paroeciae titulo amovibili conferri possint; II. Ut Episcopi conferre possint absque concursu omnes Canonicatus de officio, quoties expedire iudicaverint.

Die 4 Maii 1900.—S. Congregatio Emorum S. R. E. Cardinalium Concilii Tridentini interpretum, vigore facultatum sibi a SSmo Dno Nostro Leone PP. XIII specialiter tributarum, ad praemissas preces rescribendum censuit, prout sequitur:

Ad I—designatis, ubicumque fieri poterit, a singulis Ordinariis in propria dioecesi nonnullis paroeciis principalioribus, quae sacerdotibus maturae aetatis, probatae vitae, non communi scientia et pietate praeditis, in titulum ad tramitem iuris de regula

ordinaria conferantur,—pro gratia ad decennium ut ceterae omnes paroeciae, imo et superius recensitae, si adiuncta (prudenti Ordinarii iudicio aestimanda) id exigant, conferri possint absque concursu et ad nutum, salvis tamen privilegiis ab Apostolica Sede concessis, et cauto ut facultate transferendi aut removendi paroeciarum rectores, Episcopi nonnisi moderate et ex iusta causa utantur; onerata super hoc eorundem Episcoporum conscientia.

Ad II—pro gratia iuxta petita, ad decennium.

A. *Card.* Di Pietro, *Praefectus.*

† B. *Archiepiscopus* Nazianzenus, *Secretarius.*

E SACRA CONGREGATIONE RITUUM.

I.

Dubia circa Missas lectas de Requie.

Ad quandam controversiam tollendam circa interpretationem decretorum 3903 *Aucto* 8 Junii 1896 et 3944 *Romana* 12 Ianuarii 1897 quoad Missas lectas de Requie, hodiernus Caeremoniarum magister Basilicae Cathedralis Vicensis in Hispania, de consensu sui R.mi Episcopi, Sacrorum Rituum Congregationi sequentia dubia enodanda humillime exposuit; nimirum:

I. Utrum ex enunciatis decretis Missae lectae, quae a Sacerdotibus celebrantur in Ecclesiis et Oratoriis civitatis pro defuncto, cadavere insepulto vel sepulto non ultra biduum a die obitus seu depositionis, celebrari valeant de *Requie*, dummodo in parochiali Ecclesia fiat funus cum Missa exequiali; an hoc privilegium sit proprium tantummodo Ecclesiae, in qua funus peragitur cum sua Missa exequiali?

II. Utrum quilibet Sacerdos possit unam tantum Missam de Requie celebrare, vel plures, diversis diebus, dummodo cadaver sit insepultum non ultra biduum?

III. Utrum pro defuncto, qui morabatur in civitate et obierit extra civitatem, possint etiam in ipsa civitate praedictae Missae lectae de Requie celebrari?

IV. Quomodo intelligenda sit praesentia physica vel moralis requisita in decretis suprarelatis?

Et Sacra eadem Congregatio, ad relationem subscripti Secre-

tarii, exquisita sententia Commissionis Liturgicae, rescribendum censuit:

Ad I. *Negative* ad primam partem, *affirmative* ad secundam.

Ad II. Stetur Decretis.

Ad III et IV. Provisum in praecedentibus; et Missae privatae de Requie nonnisi in Ecclesia vel Oratorio publico permittuntur ubi fit funus cum Missa exequiali: in Oratoriis autem privatis Missae, quae ibidem legi permittuntur, possunt esse de Requie, praesente cadavere in domo; servatis ceteris clausulis et conditionibus.

Atque ita rescripsit. Die 3 Aprilis 1900.

CAI. *Card.* ALOISI-MASELLA, *S. R. C. Pro-Praef.*

L. † S. D. PANICI, *S. R. C. Secret.*

II.

RITUS ET FORMULA

BENEDICTIONIS ATQUE IMPOSITIONIS SCAPULARIS SACRI CORDIS IESU.

Suscepturus Scapulare Sacri Cordis Iesu genuflectat, et sacerdos Apostolica facultate pollens, stola alba indutus, capite detecto dicat:

V. Adiutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Domine Iesu, qui ineffabiles Cordis tui divitias Ecclesiae sponsae tuae singulari dilectionis beneficio aperuisti: hoc scapulare eiusdem Cordis tui emblemate decoratum bene † dicere digneris: ut quicumque illud devote gestaverit, intercedente Beata et Clementissima Genitrice tua Maria, virtutibus et donis coelestibus ditari mereatur: Qui vivis et regnas etc.

Postea Sacerdos Scapulare aspergit aqua benedicta illudque imponit, dicens:

Accipe, frater, hoc scapulare Sacri Cordis Iesu, quo ornatus in honorem et memoriam amoris et passionis eius, per intercessionem Beatae Mariae Virginis Matris Misericordiae, divinae gratiae largitatem et aeternae gloriae fructum consequi merearis. Per eumdem Christum Dominum nostrum.[1]

Deinde una vice cum adscripto dicat sive latino sive vernaculo idiomate sequentes preces iaculatorias:

Iesu mitis et humilis corde, fac cor nostrum sicut cor tuum.

Maria mater gratiae, mater misericordiae, Tu nos ab hoste protege, et mortis hora suscipe.

DECRETUM.

Quo Caritas Dei per Spiritum Sanctum diffusa constanter maneat et regnet in cordibus hominum, mirabiliter confluunt divina sacramenta et religiosae celebritates.

Inter has accensenda est solemnitas in honorem Sacri Cordis Iesu ab Ecclesia instituta, per quam non modo Cor Filii Dei et hominis adorandum et glorificandum proponitur, sed etiam symbolice renovatur memoria illius divini amoris quo idem Unigenitus Dei Filius humanam suscepit naturam, et factus obediens usque ad mortem, praebuit hominibus exempla virtutum, seque ostendit mitem et humilem corde. Verum studiosa fidelium pietas alios invexit modos, quibus ad eundem finem devotio erga Amantissimum Cor Iesu iucundis uberibusque fructibus ferax propagatur. Penes quamplurimos Christifideles pia ac laudabilis viguit ac viget consuetudo gestandi supra pectus emblema ipsius S. Cordis Iesu, ad instar scapularis, quae consuetudo a Beata Margarita Alacoque quodam coelesti lumine illustrata originem duxit, et ab Apostolica Sede partialibus indulgentiis locupletata est. Quum vero similis devotio foveatur et maiora in dies capiat incrementa praesertim in Galliis finitimisque regionibus; humiles enixaeque preces SS.mo Domino Nostro Leoni Papae XIII porrectae sunt, ut ad maiorem

[1] Si scapulare mulieri imponatur, dicatur: *Accipe Soror* etc. Si vero pluribus, tum omnia plurali numero dicantur.

Regni Christi eiusque divini amoris propagationem et gloriam provehendam, scapulare proprie dictum Sacri Cordis Iesu, cum apposito ritu et formula benedictionis atque impositionis approbare dignaretur. Hoc scapulare conficitur ex binis de more partibus laneis albi coloris, per duplicem chordulam seu vittam coniunctis, quarum una habet emblema Sacri Cordis Iesu, prouti pingi solet, altera autem refert imaginem B. Mariae V. sub titulo *Mater Misericordiae.* Sanctitas porro Sua, has preces peramanter excipiens, ex Sacrorum Rituum Congregationis consulto, scapulare supradescriptum benedicendum atque imponendum ritu et formula, quae huic praeiacent decreto, ab iis tantum quibus facultas ab Apostolica Sede concessa fuerit, approbare dignata est. Contrariis non obstantibus quibuscumque.

Die 4 Aprilis 1900.

CAI. *Card.* ALOISI-MASELLA, *Pro-Datarius,*

L. ✝ S. *S. R. C. Pro-Praefectus.*

D. PANICI, *Secr.*

III.

MODERATORI GEN. CONG. OBLATORUM CONCEDITUR FACULTAS BENEDICENDI SCAP. SS. CORDIS; ET DELEGANDI SACERDOTES AD BENED.

Ab Apostolica Sede, die quarta mensis Aprilis vertente anno sacro, formula et ritu benedictionis proprie dicti Scapularis Sacratissimi Cordis Iesu approbatis; Rmus D. Cassianus Augier, Moderator generalis Congregationis Oblatorum Mariae Immaculatae, SSmo Dno Nostro Leoni Papae XIII supplicia vota porrexit, humillime expostulans, ut sibi suisque successoribus, seu pro tempore eiusdem Instituti supremis Moderatoribus tribuatur facultas, tum benedicendi et imponendi eiusmodi Scapulare, tum ad ipsius benedictionem atque impositionem delegandi, praeter Sacerdotes suaemet Congregationis, quemlibet presbyterum e Clero tam Saeculari quam Regulari. Sanctitas porro Sua has preces ab infrascripto Cardinali Sacrorum Rituum Congregationi Pro-Praefecto relatas peramanter excipiens petita privilegia supremo enunciati Oblatorum Instituti Moderatori pro tempore benigne conferre in

perpetuum dignata est, absque ulla Apostolici Brevis expeditione. Contrariis non obstantibus quibuscumque.

Die 19 Maii 1900.

CAIETANUS *Card.* ALOISI-MASELLA, *Pro-Datarius,*
S. R. C. Pro-Praefectus.

L. † S. D. PANICI, *Archiep. Laodicen., Secr.*

IV.

FESTUM S. WALBURGAE PRO CONGREGATIONE "SISTERS OF THE HOLY CHILD" NUNCUPATA.

Ex Apostolico Indulto in Ecclesiis sive Oratoriis Domuum Instituti ab Infante Jesu nuncupati in Britannia et Gallia erectarum, die 13 Maii, intuiti extrinsecae festivitatis, Missa de S. Walburga Virg. celebratur. Hodierna Moderatrix Generalis ejusdem Instituti SSmum Dnum Nostrum Leonem Papam XIII rogavit, ut ejusmodi Missae privilegium enuntiata die celebrandae ad cunctas Domos quas memoratum Institutum obtinet in Foederatis Statibus Americae Septentrionalis, extendere dignaretur. Sacra porro Rituum Congregatio, utendo facultatibus sibi specialiter ab eodem SSmo Domino Nostro tributis, benigne precibus annuit, sub iisdem tamen clausibus in superiore indulto appositis. Contrariis non obstantibus quibuscumque.

Die 29 Maii, 1900.

CAJ. *Card.* ALOISI-MASELLA, *S. R. C. Pro-Praefectus.*

L. † S. DIOMEDES PANICI, *S. R. C. Secret.*

E SECRETARIA STATUS.

INSTRUCTIO CIRCA CONVENTUS EPISCOPORUM AMERICAE LATINAE.

Illme ac Revme Domine:

Quum ad optimum ecclesiasticarum provinciarum regimen et ad fidelium aedificationem plurimum conferre perspectum sit sanctam Antistitum concordiam mutuamque consuetudinem, RRmi Patres Plenarii Concilii Latino-Americani, nuper in Urbe feliciter absoluti, per articulos 208 et 288, utilitatem et necessitatem agnoverunt consessuum episcopalium, qui iam pro Brasilia,

per epistolam diei 2 Iulii a. 1894 a SSmo Domino Nostro Leone divina providentia Papa XIII fuerunt maxime commendati.

Porro Beatissimus Pater, cui summopere cordi est, ut uberrimi firmique fructus ex praedicto Plenario Concilio capiantur, ad ipsorum episcopalium congressuum rationem aptius determinandam, haec quae sequuntur decernere, et universis Americae Latinae locorum Ordinariis significari statuit, videlicet:

I. Tertio quoque anno, crebrius etiam pro necessitate vel opportunitate, Episcopi omnes uniuscuiusque Ecclesiasticae provinciae conveniant, de communibus Ecclesiarum suarum negotiis coniunctim acturi.

II. Sedem primi conventus Metropolita designet: in posterum ipse Episcoporum coetus pro qualibet insequenti vice.

III. Episcopalem consessum Metropolita convocet et moderetur, et, in eius defectu, senior in ecclesiastica hierarchia. Secretarii munere fungatur is, quem Episcopi suo suffragio designaverint.

IV. Congressuris ad deliberandum maxime proponantur opportunae rationes, quibus efficaciter eliminentur difficultates et excusationes quae contra religiosam observantiam omnium decretorum Concilii Plenarii produci contigerit; nec non ad fortiter et suaviter corrigendas negligentias in eadem observantia. Speciatim vero totis viribus curandum erit, ut efficaciter ad praxim ubique deducantur, quae in Concilio Plenario decreta sunt de Indorum ad fidem conversione et eorum institutione in christianis praeceptis et morum urbanitate. Agendum pariter erit, tum de assiduo indigenarum idiomatum studio sacerdotibus urgendo, ut ad salutare missionum opus habiles reddantur; tum de infausta dilatione baptismi parvulorum, ruri vel in locis ubi deficiunt sacerdotes, degentium; tum de corrigenda parochorum negligentia quoad infirmos praesertim ruricolas Sacra Eucharistia reficiendos; demum de aliis id genus argumentis, quae ad Dei gloriam et salutem animarum provehendam necessaria vel utilia Episcopis, pro eorum zelo ac prudentia, videantur.

V. Propositiones et sententiae coetus Episcoporum, maxime vero graves difficultates quae in executione et observantia unius vel alterius decreti Concilii Plenarii occurrere possunt, ad notitiam Sanctae Sedis, sicuti par est, accurate deferantur, servata norma praescripta in articulo 995 eiusdem Plenarii Concilii.

VI. Acta huiusmodi consessuum episcopalium breviori qua fieri poterit forma redigantur; et si quae resolutiones vel praescriptiones clero vel fidelibus communicandae videantur, id per literas circulares vel per Epistolam pastoralem communem, concisa pariter forma exaratam, fieri poterit.

Plurimum autem confidit Sanctitas Sua, per Episcoporum omnium Americae Latinae concordem voluntatem et sollicitudinem, fructus laetabiles ex hisce congressionibus religioni et civitati, Deo iuvante, fauste obventuros.

Quae iussa et optata Beatissimi Patris, dum pro muneris mei officio significo Amplitudini Tuae Illmae ac Rmae, felicia omnia ac prospera a Domino adprecor.

Romae, e Secretaria Status, die 1 Maii 1900.

Addictissimus

M. *Card.* RAMPOLLA.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are:

I.—S. CONGREGATION OF THE COUNCIL, at the request of the Fathers of the Plenary Council of Latin America, grants the Ordinaries for ten years the privilege of filling vacancies in all parishes *absque concursu et ad nutum*, also all canonries.

II.—S. CONGREGATION OF RITES:

1. Answers four questions concerning requiem Masses.
2. Publishes the rite and form of blessing and investing with the scapular of the Sacred Heart.
3. Announces that the Holy Father has granted to the General of the Oblates of Mary Immaculate the faculty of blessing and investing with the Sacred Heart scapular, and of delegating other priests, secular and regular, to do the same. This faculty has already been given to the rectors of the Basilica of the Mt. of Martyrs, Paris, of the Sanctuary at Paray-le-Monial, and the Church *della Pace*, Rome.
4. Grants to the Sisters of the Holy Child Jesus throughout the United States the permanent right of having the Mass of St. Walburga celebrated in their chapels on May 13.

III.—SECRETARIATE OF STATE conveys to the Ordinaries of Latin America the wish of the Holy Father that the bishops of each ecclesiastical province meet at least once every three years, under the presidency of the metropolitan; strict observance of the enactments of the recent Plenary Council is to be insisted upon, in particular those relating to the conversion of the Indians, the

study of the vulgar tongue by the clergy, the deferring of infant baptism in country districts, and the negligence in administering the last Sacraments to the sick.

TWO ALTARS OF THE BLESSED VIRGIN IN THE SAME CHURCH.

Qu. Is it not odd to find two separate altars dedicated to the Blessed Virgin in the same church? Of course, the altars are side-altars, and they bear different titles. Nevertheless, is it strictly rubrical?

Resp. There is nothing in the Rubrics to forbid two such altars under different titles. "Norma liturgica est, quam continuo urget S. R. C., haud posse in eadem ecclesia, multoque magis in eodem altari, publicae venerationi exponi duas vel pictas tabulas vel statuas, eumdem repraesentantes sanctum, *etsi de Alma Virgine agatur, Deiparam sub eodem titulo repraesentantes.*" This extract is cited from the circular letter of the S. Congregation of Rites, May 20, 1890. When the titles are only apparently different, as in the case of the so-called *Imago Pompejana*, which has for its object the same devotion as the image of our Lady of the Rosary, then the two cannot be placed together. This was decided by the S. Congregation of Rites on February 24, 1890, in answer to a doubt proposed by the Procurator-General of the Dominicans.

HOLY COMMUNION OUTSIDE THE MASS.

Qu. I am a pastor of a country church; my people live a considerable distance away. Am I permitted to make a practice of giving Communion outside Mass, on account of the lateness of the service, and for their convenience? Only recently I saw a notice, posted at a summer resort, announcing this custom, as only one Mass was possible there. May I follow the practice, or must special permission be asked of the Ordinary?

Resp. The practice in question is not only permissible, but under circumstances advisable. Any notable convenience to the faithful justifies the administering of Holy Communion *extra Missam.* *Vide* Konings, *Theol. Mor.*, §1295.

THE BURIAL PLACE OF ADAM.

Qu. Does not the common tradition of the early Fathers maintain that Calvary is the actual tomb of our first parents, Adam and Eve? And is not this the reason why we find the skull frequently at the foot of our crucifixes? I understand that the tomb of Adam is shown in Hebron, south of Jerusalem. Which is the authentic location?

Resp. It can hardly be said that there exists an authentic location of the tomb of Adam. The Sacred Scripture tells us nothing of the matter, and tradition varies. Some say that Adam was buried within the site of the terrestrial paradise; others hold Calvary to be the place where the bones of our first parent were gathered in death. Thus Origen[1] writes: "I have heard it related that the body of Adam, our first parent, is buried in the place where Christ was crucified." In the famous *Carmen adversus Marcionem*, sometimes ascribed to Tertullian, we read regarding Calvary:

> Hic hominem primum suscepimus esse sepultum,
> Hic patitur Christus, pio sanguine terra madescit,
> Pulvis Adae ut possit veteris cum sanguine Christi
> Commixtus, stillantis aquae virtute lavari.

Others again, like St. Jerome,[2] hold that Adam is buried, together with the patriarchs Abraham, Isaac, and Jacob, at Cariath Arbe. He bases this assertion upon an interpretation of a passage 14, 15 of Joshua: "Hebron was formerly called Cariath Arbe, or the city of the four Fathers; the greatest of these is buried there among the children of Enakim."

In the apocryphal apocalypse,[3] Seth is made to say that after the death of his father, he and his brother buried Adam in a cave near Henoch, the first city, where they also placed certain treasures—gold, frankincense, and myrrh, which Adam had brought with him from the Garden of Paradise.

The death's head and cross-bones frequently placed at the foot of crucifixes have probably a symbolical rather than an historical meaning, and answer the purpose of illustrating the sacrifice of Calvary as made for the salvation of the human race, being the victory over death and corruption.

[1] *Comment. in Matth.*, n. 126; *P. G.* XIII, *col.* 1777.
[2] *De situ et nomine locorum Hebr. etc.*
[3] Edited by Tischendorf, Leipzig, 1866.

THE SIGN OF THE CROSS AT THE "MAGNIFICAT."

Qu. There is a custom among many of making the sign of the cross at the *Magnificat* when it occurs at Vespers. Would you kindly state the reason why it is done?

Resp. The practice of making the sign of the cross at the opening of the *Magnificat*, the *Benedictus*, and the *Nunc dimittis* in the Office is of very ancient usage, and is sanctioned by the best authority. "Juxta laudabilem communem praxim praesertim in alma Urbe servatam." (S. R. C., December 20, 1861. *Cf.* Wapelhorst, *Compendium S. Liturg.*, n. 251, 11, d.)

THE CASE OF BOSTON COLLEGE AND HARVARD UNIVERSITY.

Many of our readers who have followed the recent controversy provoked by President Eliot, of Harvard University, in refusing to accept the diplomas of graduates from Boston College and other Jesuit colleges, except Georgetown, as admitting their possessors to the Law School of the University, will appreciate a full résumé of the discussion. An impartial review of the question is given below, in order to set forth clearly the points involved and the merits attaching to the case. The reader may draw his own conclusions.

When the Law School of Harvard University determined a few years ago to admit as regular students only college graduates, it published a list of those colleges whose diplomas would be thus accepted. In this list Georgetown College was the only Jesuit college included. Thereupon Boston College, of Boston, and Holy Cross College, of Worcester, protested that their standard was as high as that of Georgetown; and they, too, were placed on the list. Sometime after, St. John's College, Fordham, New York City, made a similar claim. This led the Faculty of the Law School to reconsider its action in regard to the three Jesuit colleges already recognized, with the result that not only was St. John's College not admitted to a place on the list, but Boston College and Holy Cross College were dropped and only Georgetown left. It is true, however, that the graduates of these excluded colleges, as well as those of all other colleges in the country not found in the Law School's list, are admitted to the Law School as special students and can, by reaching a uniform average of 75 per cent. in the studies throughout the course, obtain the Law School

diploma. The graduates of the privileged colleges can obtain the Law School diploma with the minimum average of 55 per cent.

Two reasons have been assigned officially at different times by President Eliot and the Dean of the Law School for the rejection of the Jesuit colleges from the list of selected colleges, prepared by the Law School, and these are: (1) that the graduates of Boston College and Holy Cross College had hitherto made poor records in the Law School; and (2) that the graduates of these two institutions are admitted only to Sophomore class in the academic department of Harvard University.

In regard to the rejection of Boston College from the Law School's list, the following facts were made known in the recently published correspondence on the matter, between the President of Boston College and the President of Harvard University. In the first place, President Eliot declared that "We have had experience at the Law School of a considerable number of graduates of Holy Cross and Boston, and these graduates have not as a rule made good records at the School." Now the truth is that in the ten years preceding the time of the final decision of the Law School regarding Boston College (March, 1898), there were only three graduates of Boston College in the Law School, of whom one left after two years, one left with an excellent record after one year, on account of ill health, and one completed the course and received his diploma. In all the time before these ten years, only two or three graduates of Boston College entered the Law School. The facts in the case, therefore, do not bear out President Eliot's statement that a considerable number of Boston College graduates have been at the Law School and have made poor records.

The other reason given for the Law School's action toward Boston College, namely, that Boston College graduates are admitted only to Sophomore class in Harvard College, is equally untenable. "We found on inquiry," wrote President Eliot, "that the graduates of Boston College would not be admitted even to the Junior class in Harvard College." This statement is contradicted by facts in two ways. First, the Committee of Harvard College, whose business it is to act on applications for advanced standing in Harvard College, never rates a college as an institution, or its graduates as a body, with regard to admission to Harvard College, but investigates each individual application and decides on the merits of that case alone. How, then, could this committee affirm that Boston College graduates are not admitted even to Junior class in Harvard College? Nay,

more, the chairman of this committee declared that he would not say that Boston College graduates would not be admitted to Harvard Senior. Secondly, in a long series of years there were only fourteen or fifteen applications from Boston College for advanced standing in Boston College. Of this number, only five were from graduates of the College; and of these five graduates, two were admitted to the post-graduate course; two to Junior, and one of these would have been rated a Senior at the end of the year if he had not been forced to leave on account of ill health; and one to Sophomore, though with five or six credits for more advanced standing. Only two of these five graduates entered Harvard College. As a matter of fact, then, it is not true that Harvard College has admitted only to its Sophomore class those graduates of Boston College who applied for advanced standing in Harvard College. Hence it is clear that the Harvard authorities have not given any satisfactory reason for the rejection of Boston College from the Law School's list.

Supposing, however, the truth of the statement that Boston College graduates are admitted only to the Harvard College Sophomore class, the responsibility for the Law School's action is thereby only shifted from the Law School to the Committee of Harvard College on admission from other colleges. The President of Boston College, then, very naturally demanded from President Eliot the reasons which prompted this committee to decide that Boston College graduates are prepared to enter only Sophomore class in Harvard College. These reasons President Eliot has declined to give except for the private use of the President of Boston College. In other words, Harvard has made a public charge against Boston College, and refuses to disclose the grounds of the charge, by the knowledge of which alone Boston College can attempt to defend itself before the community.

HOLY COMMUNION IN RELIGIOUS COMMUNITIES.

Qu. In many religious communities there are certain days of the week on which all the members receive Holy Communion. Is this custom *prohibitive*, so that no one, even if advised by a confessor, may be permitted to communicate more frequently; or is it *obligatory*, so that each religious is obliged *per se* to conform to the custom?

Resp. There can be no doubt that it belongs to the confessor alone, in virtue of the general law of the Church, to regulate the

frequency of his penitents' receiving Holy Communion. At the same time the prudent priest will find it wisest to conform his advice to the common rule and observances of the community over which he may be director. As regards the second question, the answer is that the custom has the binding force attaching to the rules of the community supposed in the case. For the rest, a decree of the S. Congregation of Bishops and Regulars (August 4, 1888) has decided both queries: "Negative ad primam partem, et facultatem frequentius ad Sacram Synaxim accedendi relinquendam esse privative judicio Confessarii, excluso consensu Superioris vel Superiorissae; affirmative ad secundam partem, quoties rationabilis causa non obstet."

BOGUS INDULGENCES AGAIN.

Qu. My attention has been called of late to a so-called gospel—"The Gospel of the Holy Name," for which I can find no credentials. I wrote to Gosselin, 198 Grand Street, New York City, who prints the gospel, but could get no information as to its origin or authenticity. You would confer a favor upon many Catholics if you would confirm or expose this gospel. Enclosed is a small leaflet of tissue paper, probably intended to be swallowed, on which this "Gospel of the Holy Name" is printed.

Resp. The Gospel of the Holy Name referred to is simply a humbug, discrediting intelligent devotion and incidentally serving as a weapon against the Church, which by no means endorses such false and misleading extravagances of piety. We have already spoken of the subject on a former occasion, and must refer the inquirer to Vol. XXI of the REVIEW (July, 1899, pp. 82 ff.).

As to the guarantee of final perseverance which is found on the leaflet sent us, we would say that, if properly explained, it can be brought into harmony with the teaching of the Church regarding the freedom of the will; but it is subject to misinterpretation. Hence it is frequently omitted, even from recognized promises made to Blessed Margaret Mary, which were intended to elicit genuine devotion to the Sacred Heart.

RULE FOR CHANGE OF DOXOLOGY.

Qu. What is the rule to follow in changing the doxology? For instance, when a Friday votive office of the Passion, which has its own doxology, concurs with a Saturday votive office of the Immaculate Conception?

Resp. The doxology is changed at first Vespers if the latter be recited at least *a capitulo.* If there be only a commemoration at Vespers, the change is made at Compline and not at Vespers. In the case proposed, the doxology *Jesu tibi sit gloria* is said, beginning at Vespers, of Friday, "quia fit a capitulo de officio votivo Im. Conceptionis."

TRIDUUMS.

Qu. Enclosed please find check for $3.50, in payment for my subscription for 1900 -(I hope not to keep you waiting six months next year).

About five months since, I sent in a "query" concerning the origin, history, and essential exercises of a triduum. Since that time I have been trying to get information on the subject, out here in the "wild and woolly West." Very little success has so far attended my efforts in this direction. Could you please inform me if the subject of my query has been given to any one for answer. Do not understand me as finding fault with the reverend editor, or registering a "kick" against the REVIEW. Not at all; I comprehend the situation, as I have had a little "newspaper" experience myself. Only, I am anxious to learn all about a triduum, and naturally turn to the REVIEW for the information, for I consider the REVIEW as indispensable for a priest out here as his meals would be.

You, Reverend Fathers in the East, with your fine salaries and stipends, great libraries and splendid opportunities, cannot realize what almost insurmountable obstacles, both in temporal and spiritual affairs, we poor fellows out here have to contend with. Yet "we get there, just the same,"—that is, when you help us intellectually and financially. M. A. S.

Resp. If we failed to answer the query of our correspondent as to the origin, history, and essential exercises of a triduum, it was because there is nothing, or very little, to be said in elucida-

tion of the subject, except what the etymology of the word itself suggests, together with its religious application. Three days of religious service, set apart for some special object of devotion, petition, or thanksgiving, is called a *triduum*. The name, like that of *octave* or *novena* has become a fixed liturgical or ecclesiastical expression, and is especially applied to the three days preceding Easter Sunday (the *triduum sacrum*), which exclude the celebration of all other festivals or devotional functions. Beyond this application of the term, and its symbolical reference to the divine Essence and the nature of all perfection—*omne trinum perfectum*—it would be difficult to assign a distinct origin for this grouping, which in this instance sets aside three days for special devotion in the church.

To speak of the essential exercises of a triduum is only correct in so far as the Church suggests definite forms of prayer or penance, to which she attaches specified indulgences. These are found in the *Raccolta*, and vary, like all other pious exercises, according to the circumstances that suggested the devotion itself. The remaining exercises are left to the exigencies of the occasion which calls for a triduum and renders it more or less solemn and impressive. Thus a sermon explaining the purpose of the three days' devotion in honor of some particular saint or festival, or appealing to the faithful to give thanks or make petition for a certain favor, very properly introduces a triduum, unless its object is well known and understood already. Benediction of the Blessed Sacrament and the chanting of popular hymns are likewise a fitting form of exercise which receives its special character and tone from those indulgenced prayers and other acts of devotion that express the direct object of the triduum. For the rest, our correspondent may be aided by a perusal of the official "instruction" of the S. Congregation of Rites regarding the manner of celebrating solemn triduums on the occasion of a beatification, and published in the February number of the REVIEW, p. 181.

We trust this will satisfy our good-natured inquirer, whom we would gladly oblige by a more detailed account if it could be judged necessary under the circumstances.

THE NUPTIAL BLESSING AT A SECOND MARRIAGE.

Qu. I beg leave to submit a case on which we have not been able to reach a definite conclusion.

Teresa, a member of this parish, has lately obtained from the Holy See a dissolution of her marriage (*ratum, non consummatum*). Now she wishes to contract a new marriage, and the question arises, can she receive the solemn nuptial blessing, since she received the same at her former marriage.

Some priests consider it evident that she can *not;* whilst others hold it to be a debatable point, the case being altogether peculiar. I have not been able to come to a decision as to what action should be taken, and would be greatly obliged if the matter were discussed in the REVIEW, or the answer conveyed to me otherwise. S. S.

Resp. The Roman Ritual is explicit in its statement that when one or the other or both parties of the marriage have received the nuptial blessing on a previous occasion, the blessing is not to be repeated. "Caveat parochus, ne quando conjuges in primis nuptiis benedictionem acceperint, eos in secundis benedicat, sive mulier, sive etiam vir ad secundas nuptias transeat."[1] In the case of the groom who contracts a second marriage, the law is less stringent, so that in places where the custom of celebrating such marriage with the nuptial blessing exists it may be retained. But in the case of a widow who has received the Church's blessing at her first marriage, the same is not to be repeated, even if her second husband has not been married before. "Ubi ea viget consuetudo ut si mulier nemini unquam nupserit, etiamsi vir aliam uxorem habuerit, nuptiae benedicantur, ea servanda est. Sed viduae nuptias non benedicat, etiamsi ejus vir nunquam uxorem duxerit."[2] Sanchez[3] cites a document according to which Pope John XXII sanctioned the custom of repeating the blessing in any case. This exception, however, if its source be genuine, has never been officially published, and is plainly against the above cited text of the Ritual.

There can be little doubt that the ritual law applies to second nuptials in the case before us, although there is not question of

[1] *Rit. Rom.*, De Sacr. Matrim., Tit. vii, cap. I, n. 15.

[2] *Rit. Rom.*, l. c.

[3] Lib. VII, dis. 82, n. 23.

widowhood, but only of an annulled marriage contract. We assume that the marriage in the first instance was valid as a contract, but not completed in the actual use of the interests exchanged by that contract; and hence it could be rescinded without injury, by mutual consent and under a competent judge. But the solemn nuptial blessing bestows a certain consecration upon the parties married, and especially upon the woman, which the Church deems it improper to repeat, as though it were but a ceremony devoid of permanent efficacy. This reason, cited by theologians, for the ritual observance, holds good equally in the marriage of widows and of persons who lawfully separate *a vinculo et toro* before their marriage is consummated.[4]

MYSTERIOUS INSCRIPTIONS.

Qu. In an old note-book left by my predecessor upon the parish library shelf, I find certain formulas recorded as suitable for inscriptions upon bells, gates, etc. Some of them are plain enough; others, however, are a mystery to me. As the old gentleman was a scholar, and in his way an archæologist, I am sure that these notes are of some value, and not mere random scribblings of his own. Probably the editor of the REVIEW can do something toward throwing light on these curious letterings. Here are a few. I may send more, if you encourage my inquisitiveness, for, I fancy, other priests of a studious turn may be interested too.

The first form is:

A. G. L. A.

beneath which are written the words—"Bell 'Concordia.'"
Another is:

O. R. G. C. V. C. P.

A third, likewise without comment:

M. G. O.

One which reads the same backward as forward:

SA. M. IN. A. T. A. NI. M. AS.

Resp. The first is a Hebrew expression, and forms a very suitable legend for a bell, especially if its name is *Concordia.*

[4] *Cf.* Ballerini-Palmieri, Vol. VI, n. 885, who cites Schmalzgrueber and Sanchez.

Atha Gibbor Leolam Adonai.

Thou art strong in unity, O Lord!

The second form is also quite common in mediæval inscriptions on bells, or over church-doors and city gates.

O REX GLORIAE CHRISTE, VENI CUM PACE.

As to the third *trilittera*, it is interpreted by Augustus Demmin, in his *Schriftenkunde*, at page 114, "Glocken," as

MARIA GLORIOSA OSEANNA,

which would mean—"Hail, glorious Mary!"

The same author gives the interpretation of the last legend:

SA. M. IN. A. T. A. NI. M. AS.

as reading:

SANCTA MARIA IN AMORE TENET ANIMAS.

It is not a very good specimen of the favorite use of inscriptions reading alike from left to right and from right to left. One that is much better, and which is frequently found in Greece on church portals, is the following:

NIΨON ANOMHMATA MH MONAN OΨIN,

that is, "Cleanse thy iniquities, not thy face only."

LITURGICAL BREVIARY.[1]

Rites for the Dead.

A.—Funeral Obsequies.

What obligation has the rector of a church with regard to funerals?

(1) To perform the customary ceremonies in the manner prescribed by the Ritual;
(2) to do so promptly and with reverence;
(3) without cavilling about the stipend;
(4) without exacting any remuneration from the poor.

[1] Continued from the October number, 1899, p. 431.

What rights has the rector of a church with regard to funerals?

(1) The right to perform the obsequies over his parishioners in his own church;

(2) even if they die outside the parish, provided they can be brought to the parish church;

(3) to assist at the obsequies of his parishioners when they are to be buried in another parish; in this case he may perform the rites in the house of the dead; the rites in the church are performed by the rector of the place of burial;

(4) to retain the stipend. To exact the same in advance of performing the rites of the Church, or to make their payment a *conditio sine qua non*, is forbidden by the canons. Should, in such case, the parish priest refuse to perform the rites, another may lawfully do so.

(5) When the rites are performed in two churches, the perquisites are divided in such way that the parish church obtains the larger part.

(6) In the case of a priest the funeral rites are performed either by (*a*) his successor, or by (*b*) the rector of the neighboring parish, or (*c*) the priest designated by the Ordinary or by custom.

B.—PLACE OF BURIAL.

To whom belongs the right of choosing the place of burial?

(1) Every one of the faithful has the right to designate his or her own place of burial.

(2) The parish burial ground, when no special choice has been made.

(3) Religious of simple vows come under the same law: Regulars exempt have special rights.

(4) Persons who die in hospitals belong to the parish of their domicile.

The proper place of burial is—

(1) the church—in a part removed from the altar;

(2) the cemetery.

(3) Graves outside churches or cemeteries are to be designated by a cross.

(4) The graves of clerics should be separated from those of the laity.

(5) Priests should be buried with the head toward the east, or, if the tomb is in the church, toward the altar. The reverse is the rule for the laity.

(6) No one may be disinterred without permission from the Ordinary.

How are cemeteries to be arranged?

(1) They are to be enclosed by a protecting fence;

(2) a large crucifix should stand in the centre;

(3) without fruit-trees, etc., or anything that may occasion their being profaned;

(4) a separate place for the unbaptized and those to whom Christian burial with the rites of the Church cannot be given.

C.—TIME OF BURIAL.

When is the body to be buried?

(1) Having allowed a becoming lapse of time to intervene after death;

(2) after the celebration of Mass, if possible, and the performance of the prescribed funeral rites;

(3) never at night, except by permission of the Ordinary.

Solemn obsequies, without Mass, may take place—

On all days of the year, except during the *Triduum Sacrum* of Holy Week, until Holy Saturday afternoon; and during Exposition of the Blessed Sacrament *ob publicam causam* (Forty Hours' Adoration, etc.).

D.—THE FUNERAL MASS.

Is the Mass a regular accompaniment of funerals?

Yes, unless necessity or the solemnity of the feast prevents it.

Is the priest obliged to say Mass for the deceased in case of the poor who cannot offer the customary stipend?

Apart from the law of charity and the command of the bishop, the priest is not obliged to apply the Mass for the intention of the poor; but this does not imply that the Mass can be omitted, except for grave reasons.

E.—THE OFFICE OF THE DEAD.

The general rules for the recitation of the Office of the Dead—

(1) There is no obligation to recite the Office.
(2) When it is recited, the whole or one Nocturn with Lauds should be chanted.
(3) At the end of each psalm, "Requiem aeternam dona eis, Domine—et lux perpetua luceat eis" is added, in place of the "Gloria Patri," etc.
(4) The celebrant wears surplice (*pluviale*) and black stole.

Are the lights to be burning around the coffin during the Office?

Yes; in threefold signification of homage, suffrage, and mystery.

F.—CUSTOMS.

Rule for observance of ceremonies:

Everything is to be observed that is prescribed in the Roman Ritual;
according to the custom and manner becoming place and persons and times.

Local customs may be retained—

(1) When they are conformable to the Ritual they must be retained; *e. g.*, where the custom of giving the Absolution on anniversaries or the month's-mind exists, it cannot be omitted.
(2) A custom contrary to the Rubrics may not be introduced.
(3) Customs not entirely conformable to the Rubrics may at times be tolerated to avoid greater evils.

(4) Customs that are evident abuses are always to be abrogated—*sed prudenter.*

(5) On the whole, it is less allowable to add anything to the Rubrics than to omit something.

G.—SOLEMN EXEQUIES.

(*a*) *Preparation.*

Bell is to be tolled, why?

(1) To warn the priest and faithful attending the funeral;
(2) to invite to prayer those who cannot attend;
(3) as a sacramental—*ad arcendos daemones.*

How is the procession formed?

(1) Confraternities of the laity;
(2) an acolyte with blessed water;
(3) cross-bearer between two torch-bearers;
(4) Religious (Regulars);
(5) Secular clergy, in cassock and surplice;
(6) Celebrant, in surplice, stole, and *pluviale* (the Cathedral Chapter, if attending, follow the celebrant);
(7) coffin;
(8) lay attendants.

(*b*) *In the Church.*

The following order is observed:

(1) The coffin in the centre aisle;
(2) the Office of the Dead recited (chanted);
(3) Mass;
(4) sermon (if required);
(5) Absolution;

How is the Absolution given?

(1) The celebrant at the end of the Mass takes off chasuble and maniple, and puts on the cope (Absolution is regularly to be given by the priest who has said the Mass);
(2) Subdeacon (without birettum) takes the large cross;

(3) The ministers proceed in order to the altar, make the customary reverence in the centre, except the cross- and torch-bearers;
(4) the celebrant takes his stand at the head of the coffin, opposite the subdeacon (when the corpse is not present the celebrant always stands between the altar and the catafalque);
(5) the celebrant begins the "Non intres," to which the chanters or the clergy respond;
(6) incense is placed in censor and blessed (without the usual kiss);
(7) "Kyrie," etc.,—"Pater noster," etc.;
(8) The celebrant goes round the coffin, sprinkling holy water and incensing thrice; whenever the celebrant bows to the altar, the deacon genuflects.

(*c*) *In the Cemetery.*

Order to be observed in the cemetery:

(1) Whilst the body is being carried out of church the choir chants the "In Paradisum."
(2) The coffin is deposited near the grave;
(3) the grave, if not previously blessed, is blessed now;
(4) Antiphon "Ego sum," "Benedictus," and "Kyrie;"
(5) "Pater noster"—sprinkling of the coffin with holy water;
(6) "Et ne nos inducas," etc., as in the Ritual;
(7) All returning recite the Antiphon "Si iniquitates," with the psalm "De profundis."

N. B.—1. If the celebrant does not accompany the funeral to the cemetery, the entire ceremony is completed in the church.

2. If the body is not brought to the church, the Antiphon "In Paradisum" is omitted.

3. The portion beginning "Ego sum" is never to be omitted.

4. In case of several funerals occurring simultaneously, the funeral rites are to be performed over each separately, except in case of necessity.

Absolution when the corpse is absent—

(1) is not of obligation;
(2) it is permitted, however, when a requiem Mass is permitted;
(3) if the deceased is a bishop or priest, the title is to be expressed in the oration.

H.—FOR THE ABSOLUTION OF THE CORPSE.

In minor churches there should be—

three (if possible, four) altar boys: (*a*) carrying the cross; (*b*) the aspersorium; (*c*) the thurible; (*d*) the book

N. B.—1. The commemoration on the third, seventh, thirtieth day, and the anniversary, are not obligatory.

2. The Absolution after the Mass is always to be given by the celebrant of the Mass, unless the Ordinary gives it.

3. One Absolution is generally required; in pontifical service, five.

I.—FUNERALS OF CHILDREN.

In the burial of children a distinction is made between—

(1) unbaptized children;
(2) baptized children having died before the use of reason (the insane);
(3) baptized children having died with the use of reason.

Unbaptized children—

are buried in unblessed ground (children born of Catholic parents may be buried with the latter in consecrated ground; in case of doubtfully valid baptism the child is buried in consecrated ground).

Children who have arrived at the use of reason—

are buried with the adult rite.

Children who are baptized and who die before the age of reason—

(1) May be buried in a place set apart for the innocents;
(2) the bells are not tolled, but rung in a joyous tone;

(3) the Mass is "in gratiarum actione" or "de Angelis," or some other votive Mass;

(4) this Mass does *not* enjoy the rubrical privileges of requiem Masses "in die obitus."

N. B.—1. In reciting the Office the psalms end with the "Gloria Patri" (not "Requiem aeternam").

2. The proper color of the Office is white.

3. The cross is carried without the staff. For the rest follow the Ritual.

Recent Bible Study.

IT is announced that the American School for Oriental Study and Researh in Palestine will become an accomplished fact next October. Prof. J. Henry Thayer, of Harvard University, Prof. H. G. Mitchell, of Boston University, Prof. Theodore F. Wright, of Cambridge, Dr. William Hayes Ward and Dr. John P. Peters, both of New York, form the committee charged with the management of the school. Its object is to afford advanced students from American institutions of learning the opportunity of prosecuting investigations relative to history, both sacred and profane, topography, archæology, epigraphy, and kindred topics, and especially to explore and excavate historic sites. The constitution of the school is modelled in general after those of the American schools at Athens and Rome. It professes to afford equal opportunities to all races and both sexes, and to be free from special obligations or preferences in respect to any religious denomination or literary institution.

The Johns Hopkins University Circulars[1] contain a number of interesting notes from the Oriental Seminary. In point of fact, the notes are abstracts of papers read before the University Philological Association, February 16, 1900. Prof. Paul Haupt discusses the origin of the Mosaic Ceremonial. Although he admits that the comparative study of the ante-Islamic religion of the Arabs throws much light on certain forms of ancient Israelitish worship, he stoutly maintains that the true origin of the later Jewish ceremonial of the Priestly Code must be derived from the cuneiform ritual texts of the Assyro-Babylonians. The reader will not find it difficult to detect the weak points in Prof. Haupt's arguments. Prof. Christopher Johnston treats of the relationship between Egyptian and Semitic. He arrives at the conclusion that "the grammatical structure of Egyptian shows a strong affinity with that of the Semitic languages—so strong, indeed, as to be entirely compatible with the theory of a common origin. The vocabulary, on the other hand, appears to exhibit a degree of

[1] Vol. xix, n. 145, Baltimore, May, 1900.

affinity much less marked, though, in view of our imperfect knowledge, it is unsafe to build a negative hypothesis upon this fact." Dr. K. J. Grimm investigates the double accentuation of the decalogue as found in Ex. 20: 2 ff., and Deut. 5: 5 ff. The reader is acquainted with the peculiar phenomenon that in these passages we have an upper accentuation and a lower one. Dr. Grimm appears to agree with the Mantua Bible in his explanation of this arrangement; the lower accents are said to be intended for private reading, while the upper ones served for use in the synagogue. Mr. F. R. Blake endeavors to restore the true metre of "the opening chapter of Deutero-Isaiah." (Isa. 40.) He believes the chapter is made up of double lines, usually with three accents in each half, and these lines are grouped together in stanzas, the first four and the last two of four lines each, and the five intervening of three lines each. The writer appears to know nothing of the metrical systems advocated by Bickell and Zenner. Mr. T. C. Foote discusses the Biblical Ephod, and arrives at the conclusion that the pre-Exilic article was a receptacle or bag, of gold or cloth, probably containing the sacred lots used for divination; that it was frequently girded upon the loins, and always gave the bearer a sacred character. The writer's arguments suppose the critical views concerning the Old Testament books to be correct.

Dr. Sebastian Euringer[2] devotes a special study to the interpretation of the Canticle of Canticles in the Abyssinian Church. James Bruce, in his *Travels to the Sources of the Nile*, and, of late, Dr. W. Riedel, contended that the Abyssinian Church interprets literally the Canticle of Canticles, and forbids the reading of the book to all except the aged priests. Dr. Euringer shows that the Abyssinian Church explains the book allegorically, first, from the Abyssinian rendering of 1: 6; 2: 7; [3: 5; 8: 4;] 5: 10; 6: 12, and 7: 1, as supported by the Coptic, Armenian, Syriac, Arabic, and Latin versions, and the explanations of Greek and Latin commentators; secondly, from the glosses and the paragraph headings of an Ethiopic codex; thirdly, from the verses in praise of the Blessed Virgin added in several codices after each section of the book; fourthly, from the title of an Ethiopic manuscript in the British Museum, "The Canticle of Canticles, concerning the

[2] *Die Auffassung des Hohenliedes bei den Abyssiniern.* Ein historisch-exegetischer Versuch. Leipzig. J. C. Hinrich. 1900.

Son and the Christian Church and his Mother;" fifthly, from the testimony of an Abyssinian priest, who stoutly denies the custom of a literal interpretation of the book in the Abyssinian Church.

Dr. Otto Happel[3] presents us with a new commentary on Habacuc. The work deserves all praise for its accuracy and its many textual emendations. We cannot here investigate the consistency of the writer or his fairness to other commentators.

Agnes Smith Lewis, Cambridge, publishes an article on the earlier home of the Sinaitic palimpsest,[4] containing in its under script the Syriac version of the four Gospels, while the upper script gives a number of biographies of women saints. The final colophon of these select narratives was deciphered by the writer on Good Friday morning, 1900, and in it we have the answer to the question concerning the earlier home of the manuscript. For it reads: "I, the mean one, and the sinner, John the Stylite of Beth-Mari-Qanūn [Canon?], the monastery of the cave to the left of the city of Kaukab of Antioch, by the [mercy] of God. I have written this book for the profit of myself, of my brethren, and of those who are neighbors to it; but because of the [love] of the Christ, I would persuade all those who [read] in it to pray for me the more [earnestly] . . . But whenever thou meetest with this [book] . . . concerning the sinner thy prayer." Since the select narratives were compiled, or rather translated, from the Greek, A. D. 697 or 778, the questions rise, where was the home of the manuscript before the seventh or the eighth century? and how did it migrate from Antioch to the lonely monastery on Mount Sinai?

The Rev. W. C. Allen[5] defends an Aramaic original of the second Gospel from its linguistic features. He calls attention first to the use of certain particles; secondly, to certain constructions of the verb; thirdly, to the Semitic usage of prepositions; fourthly, to miscellaneous Aramaic idioms found in the second Gospel. It may be true that this argument for the Aramaic original of St. Mark's Gospel is more solid than that based on the phenomena presented by the textual variations urged by Prof. Blass in his *Philology of the Gospels;* but it is true, also, that the Aramaic coloring

[3] *Das Buch des Propheten Habakuk.* Würzburg. Göbel. 1900.

[4] *The Expositor*, July, 1900, pp. 415, ff.

[5] *The Original Language of the Gospel according to St. Mark; The Expositor*, July, 1900, pp. 436, ff.

of St. Mark is no new discovery, and that it is more commonly explained by the assumption that a bilingual author wrote the Gospel in Greek from material which came to him in an Aramaic form, oral or written. The Rev. Mr. Allen is of opinion that an Aramaic original of the second Gospel demands first an earlier date than the period 60–70 A. D., to which modern writers seem disposed to attribute it; secondly, another place of origin than Rome; thirdly, other answers to certain questions of the synoptic problem than are usually given by recent investigators.

Prof. Th. Zahn[6] has been faithful to his promise given in his *Einleitung*, ii, p. 463, A. 19, where he announces the speedy appearance of a treatise on the brothers and cousins of our Lord, as well as a study on the apostles and their disciples in Asia Minor. The former of these subjects the writer had intended to treat by way of Appendix i to his *Einleitung*, ii. But reviews of the first volume of the *Einleitung*, such as that in the *Revue biblique*, 1898, pp. 79 f., and more recent investigations into the earliest period of ecclesiastical history, forced Prof. Zahn to treat the question at greater length. We are sorry to have to inform our readers that, in spite of his erudition and seeming earnestness of investigation, Prof. Zahn arrives at the conclusion that, after the birth of our Lord, Joseph and Mary lived in common wedlock, and became the parents of James, Joseph, Judas, Simon, and of several daughters. Catholics know that the author's arguments cannot bear out his conclusion; we cannot enter on a minute examination of details in this paper. In the first part of his work, the Professor understands by "apostles" all the disciples of Jesus, or their fellow-laborers, while by "disciples of the apostles" he designates all those that had come into any personal contact with the apostles. Thus he treats of Quadratus, the presbyters of Asia, Polycarp of Smyrna, Papias of Hierapolis, Philip of Hierapolis, John of Ephesus, Aristion, and others of the same time and condition.

Prof. M. Faulhaber[7] found in the Vatican Library at Rome, in an old manuscript, a brief commentary on Isaias. He deserves

[6] *Forschungen zur Geschichte des neutestamentlichen Kanons und der altchristlichen Literatur*; vi. Theil: i. Apostel und Apostelschüler in der Provinz Asien; ii. Brüder und Vettern Jesu. Leipzig. A. Deichert'sche Verlagsbuchhandlung Nachf. 1900.

[7] *Hesychii Hierosolymitani Interpretatio Isaiæ Prophetæ nunc primum in lucem edita.* Friburgi Brisgoviæ, sumptibus Herder. 1900.

the gratitude of all Old Testament students for publishing not only the text, but also 34 pages of *prolegomena* to the same. Prof. John Nikel[8] contributes to the *Biblische Studien* a monograph on the restoration of the Jewish commonwealth after the return from the Babylonian captivity. After a preface and a bibliographical list, the author first considers Israel in exile; then the fall of Babylon, and the decree of Cyrus; next, the execution of the decree and the arrival of the exiles in their native country; after this we witness the beginning of the restoration of the temple under Cyrus, the completion of the temple under Darius I, the subsequent period down to Esdras, the return of Esdras, the activity of Esdras in Jerusalem till the arrival of Nehemias, the restoration of the walls by Nehemias, the religious reform under Esdras and Nehemias, and finally the second journey of Nehemias to Jerusalem. Considering the general interest shown in the post-Exilic history of the Israelites on the part of modern Scripture students, we need not state that this is a most opportune publication.

The *Biblical World* for July gives a double list of books recommended for New Testament study; the first list is intended for those that have not received professional instruction, while the second list is designed for those that have the requisite linguistic knowledge and general preparation for an advanced study of the Bible. The books of the first list are arranged under the general heads of history, text, interpretation, Biblical theology, special treatises, and periodical publications; the second list adds the heading "language" to the preceding, and presents a larger number of treatises under every heading. Excepting the *Revue biblique*, no Catholic publication is named on either list, and no book dating from before the nineteenth century. It is plain that the present-day student cannot learn anything from the great commentators of past centuries or from any Catholic publication. This is quite correct, if the Rev. W. W. Peyton[9] has discovered the truth in his articles on the Crucifixion as an evolutionary force; here the Catholic point of view is owing to "the dead hand" which "is always upon us."

[8] *Die Wiederherstellung des Jüdischen Gemeinwesens nach dem Babylonischen Exil.* Freiburg im Breisgau, Herder. 1900.

[9] *The Contemporary Review*, April and May.

Book Review.

HANDBOOK TO CHRISTIAN AND ECCLESIASTICAL ROME. Vol. I, Part I—The Christian Monuments of Rome; pp. xii—547. Vol. II, Part II—The Liturgy in Rome: Feasts and Functions of the Church and Ceremonies of Holy Week; pp. 355. Vol. III, Part III—Monasticism in Rome: Part IV—Ecclesiastical Rome; pp. xi—562. By M. A. R. Tuker and Hope Malleson. New York: The Macmillan Company; London: Adam and Charles Black. 1900.

This series of handbooks "is intended to give the visitor to Rome full information about the Christian side of its history, about Roman churches, ceremonies, and customs, which does not fall within the scope of such an excellent Handbook as that of Messrs. Murray's general guide." A glance at the table of contents and some verification of its correspondence with the text will reveal how aptly the work answers to this its primary purpose. The layman having a visit to Rome in prospect will hardly find any reading more profitable as preparation for an intelligent appreciation of the ecclesiastical monuments, the liturgy, the religious institutions and personages, all which together constitute in large measure the organized life of Christian Rome,—than that which is afforded by these three volumes. Although the clergy are familiar with the subjects treated of in the second volume, they will find the first and the third volumes highly instructive as proximate preparation for an appreciative visit to the Eternal City, as well as helpful companions whilst sojourning there.

Useful as they are in their character of guide books to the capital of Christendom, they possess a broader and a higher and a more permanent interest. They constitute in reality a small encyclopædia of Christian archæology and ecclesiastical institutions and personages. This will be apparent at a glance over the field they cover. The first volume opens with a history of the church edifice in Rome,—its evolution from the private house to the stately basilica. The development of the basilica is traced, and the furniture of the Christian church—altar, font, pulpit, ambones, statues, relics—portrayed, both historically and structurally. Each of the seven great basilicas is then examined singly—St. Peter's, the Lateran, St. Paul's, St. Mary Major's, and the rest. The other Roman churches are also described individually. The concluding chapters of the opening volume are

devoted to a history and description of the various Catacombs. A "Visitor's Calendar," indicating the religious services of special pomp and interest, according to the seasons of the year, is given. The value of this feature will be appreciated by the stranger in Rome.

The second volume treats of the liturgy in general, and especially as carried out in Rome. The Ordinary of the Mass, the various rites, the details of its celebration, vestments and other accessories; the Breviary; the ceremonies connected with ecclesiastical functions, such as Vespers, Benediction, the Sacraments, etc.; other religious practices, as the Rosary, the Angelus, etc.; the feasts and fasts of the Church, and the special liturgical observances connected therewith—these and many other kindred matters of detail, not found in the ordinary liturgical books, constitute the wealth of interesting and edifying information here presented. The clergy may, of course, be supposed to be familiar, as was said above, with the bulk of these subjects; nevertheless, they will find in these pages much detailed knowledge derived from recent discoveries and research which may not have come under their notice. Other useful features of this volume worthy of attention are the Table of the Ave Maria, showing the variations of the Angelus hour throughout the year, the special Calendar for Holy Week, and the Roman Calendar in its entirety.

The third volume falls into two parts. The first treats of Monasticism. The development of the ascetic life of the Church as it was organized in monastic institutions in the East and thence spread to the West, is presented first; next the origin and growth of the Benedictine Order and other institutes founded on its Rule are followed. The various Mendicant Orders, the Augustinian Canons and Friars, the Clerks Regular, the Sisters of Charity—under these headings a great deal of historical information has been condensed. In the second half of the volume there are interesting chapters or matters connected with the Pope, papal ceremonies, the papal palaces, the Cardinals, the hierarchical orders, and a number of miscellaneous topics, historical and literary.

The foregoing outline may suffice to indicate the ground covered by these handbooks, and their manifest adaptation to needs other than those to which the guide-book ministers. The material has been derived in part from local sources, but in the main from authoritative works. These, as far as we have observed, are reliable, with the exception probably of Renan.

The authors are apparently Catholics, probably converts to the faith. They have written reverently, and on the whole with the exact-

ness demanded by Catholic doctrine. At page 33 of Vol. II, footnote, there is, however, an error of some moment. The concluding words of the Apostles' Creed (*life everlasting*) are neither "tautological" with the immediately preceding article (*resurrection of the body*), nor were they added to the symbol when such a sense "had been completely lost." St. Augustine speaks of these two articles thus: "Quomodo (credimus) *carnis resurrectionem?* Ne forte putet aliquis quomodo Lazari, ut scias non sic esse, additum est *in vitam aeternam*, sicut Christus ipsius caro resurrexit."[1] This was the wording of the conclusion of the Apostles' Creed in its traditional Roman form to which St. Augustine subscribed at his baptism (387). *Vitam aeternam* without the preposition *in* was also found at the time in the African form of the symbol.[2]

At page 97, *in fine*, might be added "prostrations are used also at the religious professions of nuns;" p. 98, a vestige of the *flectamus genua* remains also in the Mass on Ember days. The *Dies irae* is not restricted to solemn requiem Masses, as might be inferred from the words on p. 27. These and the like are manifestly very little faults in a work containing so many excellencies.

ACTS AND DECREES OF THE SYNOD OF JERUSALEM, sometimes called The Council of Bethlehem, holden under Dositheus, Patriarch of Jerusalem, in 1672. Translated from the Greek, with an Appendix containing the Confession published with the name of Cyril Lucar, condemned by the Synod. And with Notes by J. N. W. B. Robertson. Pp. viii-215. London: Thomas Baker.

Cyril Lucar, sometime Patriarch of Constantinople, and famed in history chiefly for his efforts to Calvinize the Schismatic Greek Church, was born in Candia, 1572. The hatred against Rome, which he had imbibed from his teacher, Maximus Marguinus, was nourished by association with the Reformed theologians, whom he met in his travels through Protestant Europe, after the completion of his studies at Padua. He devised a scheme to unite the Greek Church with Protestantism, in order to work against the Church of Rome with doubled forces. Raised to the dignity of Archimandrite at Alexandria, the intrigues, by which he afterwards inveigled himself into the office of Patriarch of Constantinople, form a dark chapter in the history of that See. Powerfully seconded by the Genevan authorities in his work of Calvinizing the East, he found a formidable adversary on the one

[1] *De Symbolo*, C. 9.

[2] *Cf.* Clemens Blume, *Das Apostol. Glaubensbekenntniss*, p. 180

hand in the Society of Jesus, which had established a college in Constantinople, and on the other hand in the conservative element amongst the Greeks, the majority of whose clergy were opposed to the schemes of Cyril. As a vehicle for introducing Calvinism into the Orient, he published his *Confession of Faith*, first in Latin (1629) and afterwards in Greek (1631). During his subsequent banishment in Rhodes, he wrote, but left unfinished, an *Apology* for this *Confession*. The latter document, made up of eighteen chapters and four questions, is saturated throughout with the Genevan doctrines. Cyril maintains the fallibility of the Church, predestination of the reprobate, justification by faith alone, absence of free will in the unregenerate; he rejects all the Sacraments save two, Baptism and the Eucharist; the doctrine of transubstantiation, purgatory, intercession of the saints, veneration of images, etc. The *Confession* was condemned by the Synod of Jerusalem under the presidency of Dositheus in 1672. The Acts and Decrees of the Synod were entered by Dositheus in the Codex of the Patriarchate, and a copy was sent to Louis XIV for the information of the West. This copy was placed in the Royal Library. A Latin translation was made from this MS. by a Benedictine of St. Maur, and published with the Greek text at Paris in 1676, and again more carefully in 1678. Text and translation are given by Hardouin (*Acta Conc.*, tom. xi; Paris, 1715) and by Kimmel (*Libri Symbolici*, Jena, 1850). The present English version is made from Kimmel's text, the names and signatures being supplied from Hardouin. The *Confession* of Cyril is translated from Kimmel's text, compared with the Genevan edition of 1633. The rendering is literal, yet clear, and sufficiently redolent of the antique to make it attractive.

The book, whilst appealing primarily to the student of theology and history, has an interest for every Catholic. One feels as one reads it, an echo, as it were, from Nicaea or Chalcedon, so earnest is its defense of the Apostolic doctrine, so vehement its protest against the attempts of the innovator to mutilate or corrupt the deposit of the ancient faith.

THEOLOGIAE MORALIS INSTITUTIONES, quas in Collegio Lovaniensi Societatis Jesu tradebat Eduardus Génicot ex eadem Societate. Editio tertia. Vol. I, pp. 678; Vol. II, pp. 783. Lovanii: Typis et sumptibus Polleunis et Ceuterick. 1900.

Three years have elapsed since the first edition of this work on moral theology was completed. In the meantime the author has passed away; but not without having given to his work that finish which

insures it a permanent place in the literature of its subject. As regards the importance and merits of the main content of these volumes, nothing need be added here to what was expressed in the review of the original edition, in our September issue, 1897.

The present edition, although containing a notable increase in matter, has by change of letterpress and paper been kept within practically the same bulk. A few illustrations of the improvements made may here be cited. Under the question of the morality of "table-turning," in the first edition (n. 260) and in the present one (n. 270), the practice is condemned when employed *ad obtinendum effectum supernaturalem*, even though it be *experimenti causa;* that is, for the sake of discovering whether such effects do actually occur. In the latest edition, however, an exception not mentioned in the original is noted. "Sed si cui persuasum foret nullum effectum hujusmodi oriturum fore, non peccaret mensas movendo ut reliquorum errorem experimento corrigeret." Under the subject of Spiritism, immediately following the above, to the statement in the original edition—"nunquam licitum est serio petere ab iis qui se *media* vocant, ut spiritus evocent vel quacumque de re consulant,"—we find subjoined: "neque talis evocatio animarum defunctarum licita fit si quis profitetur se excludere quodlibet commercium cum spiritu malo et preces dirigit ad angelos bonos, prout S. Inqu. 30 Mar. 1898 respondit: superstitio enim manet in facto evocationis, neque inani protestatione removetur." Against this ruling may not lawfully be quoted the case which occurred a few years ago in England,—and concerning which quite a controversy was carried on at the time in the English Catholic press,—of a convert to the faith through spiritism. The incident was only one of many such, wherein Providence draws good out of evil. The subject of Animal Magnetism and Hypnotism, which appears in the present edition under the exclusive title *Hypnotism*, has been considerably enlarged and somewhat modified. After enumerating the *grave causes* for which hypnosis may be employed,—the cure of diseases otherwise incurable, and progress in experimental sciences, such as medicine and psychology,—in the earlier edition its use is prohibited *ad vitia quaedam corrigenda, puta pigritiam:* in the new issue this opinion is modified: "Censemus hypnotismum licite adhiberi ad tollendas, vel saltem minuendas, quasdam malas propensiones quae, ob vehementiam suam, libertatem tollunt vel extenuant, puta propensionem ad suicidium, ad liquores inebriantes," etc. In such cases the use of liberty is not destroyed, "sed tantum *aliquod determinatum obstaculum* recto ejusdem exercitio officiens, et quidem libere;" it

being supposed that the subject yields himself freely to the hypnotizing agent to obtain the said good effect.

The foregoing examples, and they might easily be multiplied, show that the improvements in the present edition are not unimportant. For the rest, those who have the first edition can obtain for a small outlay the latest emendations in a separate pamphlet without being obliged to purchase these volumes.

OPUSCULES PHILOSOPHIQUES. Par le T. R. P. Albert Lepidi, O.P. Traduits de l'italien par E. Vignon, D.D. Première série. Pp. 284. Paris: Lethielleux.

Various volumes of the present "philosophical library" have been noticed in the REVIEW from time to time. Probably none of them can show stronger claim for a place in such a series than the present collection of essays. The author, Father Lepidi, is best known to students by his *Elementa Philosophiae Christianae*, a standard work of its class, and by his critique of *Ontologism*. The papers brought together in the volume at hand were delivered as lectures before several academies of philosophy in Rome. M. Vignon has deserved well of those interested in such studies by extending through the more universally known French language the philosophical thought of the illustrious Italian Dominican.

There are here in all four essays. The first—on the human will and divine causality—is a psychologico-theological study. The line of speculation runs thus: 1. Man's volitional power cannot unfold its perfection unless it places itself *en rapport* with an external object, especially with God. 2. The beginnings and every exercise of that power are under the immediate, physical, and efficient influence of God. 3. The conciliation of the independence of free will with the divine influence is to be sought in the omnipotent efficacy of the Divine Will, which is causative of human volition in its specific character as free, and hence can control its energy without detriment to its freedom. The author admits the obvious obscurity of this attempted conciliation, but maintains that the difficulty results from the feebleness of human intelligence, which, while recognizing the perfect accord between human liberty and divine influence, is incapable of discerning the *quomodo*. The obscurity involved in the opposite system (Molinism) he contends results from its inherent inconsistencies. The reader will observe that an old familiar controversy is here revived. Although Father Lepidi has not said the last word on this question, either *pro* or *con*, one must admit that he is plausible in argument, clear in statement, and fair to his opponents.

The second essay deals with a *critique of pure reason* according to Kant and according to true philosophy. The Kantian critique is analyzed and discussed at some length. The system of Kant is destructive and issues in scepticism and mental darkness. Against it is reared a constructive doctrine leading to certitude and intellectual light. The point of departure here is knowledge as a state of consciousness—a fact, real, limited, "an accident," not the substantial nature of the soul, yet lying at the deepest depth of the soul. Its object is *being*, since non-being is unknowable as such. In the general fact of knowledge there is the special fact of "pure reason," whose function it is to represent the absolute and the various ways in which it can communicate with human intelligence. The medium of communication in the natural order is the necessary, universal, unchangeable and eternal essences of things, which, because of these attributes, imply a transcendental origin. An analysis of the "simple concept" informing "pure reason" brings to light at once the objective reality of that concept, the infallibility and certitude of "pure reason," the range of "pure reason"—which embraces, in an analogous way, being, the true, the good, the universal cause, the absolute, the possibilities of finite existences, the archetypal forms of being, of intellect, and of will. Human knowledge, even empirical knowledge, could never develop were it not for the supreme light that comes of the "simple concept" informing "pure reason." It is the foundation of all thought. From this standpoint Father Lepidi formulates the principal and universal law of philosophical criticism; whatever the "simple concept" actuating "pure reason" represents, and whatever has evident connection, immediate or mediate, therewith, is infallibly and certainly true.

It is possible that to the mind not given to kindred speculation all this will seem vague, perhaps mystical, if not misty. The author, however, is addressing students devoted to philosophy and therefore leaves himself free in his matter and terminology. He will be found, indeed, intensely real and not obscure, when studied consecutively. The French medium, moreover, lends itself readily to the smooth flow of the thought.

The third essay is a study of human passion. The passions are considered in their various aspects, ontological, psychological, organic, and moral; in their mutual relations, their origin and finality. The outcome here is as above. Even as the will of man is inexplicable, both in the literal and the applied sense of this adjective, without the divine influx beginning and continuing in every volitional act; and

even as the intellect, the "pure reason" whose object-sphere is being, perceives only in virtue of the divine light with which it is "signed," so, too, the "passivity" of the human soul—its passions—is a mark of its dependence on and subjection to God. The essay leads to this conclusion. A unity of tendency is thus manifest in the three papers: each establishes more or less directly the existence of God.

The fourth and concluding essay vindicates the overruling power of God in respect to natural laws, and establishes the possibility, intrinsic and extrinsic, of miracles. This study, like the foregoing, is at once profound and luminous, showing a mind moving at perfect ease in the subtle air of ontology and theodicy. "Lovers of wisdom" who read this volume will look eagerly for the continuation, which the indication *première série* on the title page leads them to expect.

THE FLOWING TIDE. By Madame Belloc. St. Louis, Mo.: B. Herder. 1900. Pp. ix—298.

The secret of the pleasure one feels in reading or listening to the reminiscences of the many-yeared, re-living with them the memories of the flown past, escapes the analysis of even the newest psychologist. Just why the little one throws aside the toys and forsakes his or her play to drink in the stories grandmamma has to tell of her girlhood or grandpapa of the haps and mishaps of the days when he was a boy, no one seems able to tell. To speak of it in terms of memory-images, associational plexuses, and the rest, is to wrap it all up in vain words. Better call it an ultimate fact of consciousness, and leave it unlighted save by the evidences of its own existence. Every reader, it may be safely said, who follows *The Flowing Tide* will experience something of these unique pleasures of associated memory. The book is a record of the author's reminiscences running back into the "thirties" and advancing thence to the present year. The currents that stirred the religious life of England prior to the Oxford Movement are touched upon, and the influence of the great revival with which the name of Newman is forever associated is noted, and the leading events and personages that affected markedly Catholicism in its impact upon English life during the expiring century, are described. The story is tinged more or less throughout by the author's experiences, which lend it its peculiarly personal charm. Whenever they fail to complete the tableau, she has drawn upon the pertinent literature, so that the picture receives its proper unity. Not a little of the pleasure one has in fol-

lowing these panoramic scenes is due to the art wherewith they are portrayed. In this respect they bring vividly to mind the delicacy of touch, the facile grace, and the suggested more than expressed fidelity which characterize the reminiscences of that most intellectual and artistic of women literateurs, Mrs. Oliphant.

Aside from the æsthetic pleasure afforded by these gleanings, the reader will derive no small share of interesting information. To those who have not at hand, for instance, the up-to-date list of English converts to the Catholic faith in recent years, the following may have an interest:

"I find that the legal profession has given 129 converts; the medical body has furnished 60; officers of the army 205, and officers of the navy 39. The University of Oxford has sent us 445 men; 30 from Oriel College, as might have been expected, and 30 from Balliol, which strikes me as somewhat unexpected; Cambridge sent fewer, but 28 came from St. John's, and Trinity College, Dublin, has handed over 23 souls. The number of Anglican clergymen who are now Catholics of 'The Italian Mission' is 446, and the unmarried ones became very generally priests.

"Then of authors, poets, and journalists, we are entitled to count 162 converts, and many of them very distinguished, for we have De Vere and Patmore, and Mr. and Mrs. Meynell, and a famous artist, the sister of the latter, Lady Butler; and Adelaide Procter."

Other facts follow concerning the United States.

When it is remembered that all these converts in both countries are of "the highly-educated classes, thinkers and workers, and that they have been picked out one by one from the most unlikely places and families . . . that they have come in one by one from the action of separate centres—from the voices of priests, the voice of a friend, the reading of a book, the amen to a prayer"—one approaches a viewpoint from which to measure the significance of the "incoming tide."

NOTES OF A MISSIONARY PRIEST IN THE ROCKY MOUNTAINS. Sketches. By the Rev. J. J. Gibbons. New York and San Francisco: Christian Press Association Publishing Co. 1900. Pp. 194.

The priest, especially the "city priest," who is looking forward to his summer holiday, and who may want to put into his travelling bag just the book to read *en voyage* or under the trees or by the sea, will make no mistake if he take along these Rocky Mountain sketches. Or, if the boon of a summer outing come not within his lines, he may find the day when torrid heats make work and study impossible; then let him fly in spirit with Father Gibbons to the aërial passes of the Rockies and the deep, cool canyons and the dark shades of the forests,

like those where "rolls the Oregon and hears no sound save its own dashings." The tourist and the stay-at-home will find no reading closer in touch with August days than these missionary notes. They are a breeze from snow-capped mountains. The latest novel, *David Harum* included, is not half so refreshing. Father Gibbons tells a vivid story, with not a little of the freshness of the mining camp infused. The hypercritical eye might detect an occasional fault in the art, as, for instance, the introduction of the verses at page 79; but the stories reach their proper end; they please and they hold the reader's interest throughout. They are tales, too, not without their moral; notably that which is conveyed by the hardship of a missionary life graphically described. In this respect *placendo docent;* though one must, it is true, dissent from the practice, even in Silverton, of making fairs and balls a medium of church revenue.

It might be noted in conclusion that the proof assigned for the practice of cremation amongst the cliff-dwellers (p. 9) does not seem conclusive. "Abundance of charcoal found in their graves" is not "evidence" that they cremated the dead, especially since "it is certain that they wrapped their dead in well-woven garments and deposited the bodies in caves or tombs set apart for that purpose."

THE TESTAMENT OF IGNATIUS LOYOLA. Being "Sundry Acts of Our Father Ignatius, the First Founder of the Society of Jesus, taken down from the Saint's own lips by Luis Gonzales." Translated by E. M. Rix. With Preface by George Tyrrell, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. vii–230.

THE AUTOBIOGRAPHY OF ST. IGNATIUS. Edited by J. F. X. O'Conor, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 166.

No one who cares to know the life of St. Ignatius Loyola need be ignorant thereof. Even if he read no other language than English, there are at command the translation of Bartoli's *Vita di S. Ignazio*, the more sumptuous work of Stewart Rose, the translation of M. Joly's recent *Vie de S. Ignace*, in "The Saints" series; to say nothing of the sketch in Alban Butler's *Lives* and other similar collections. If the reader be familiar with Latin and have access to the Bollandists' *Analecta*, he will find in them the fountain-head of all other biographies of the saint,—the *Vita Ignatii* by Ribadeneyra, and especially the *Vita antiquissima* by Gonçalez. It is an English version of the latter source that appears in the present volume. We call it a *source*, for it is from it that all other *Lives* must draw, since it

is really the autobiography of the saint. Very quaint and touching is the story told by the two companions of Loyola, Nadal and Gonçalez; how they begged and coaxed the saint to open to them the ways in which God had led his inmost soul; how Ignatius put them off from time to time; how at length God gave him a very clear light in the matter, and how he sent one day in September (1553) for Gonçalez and "began relating his whole life, even the somewhat uncontrolled freedom of his youth, distinctly and with clearness, with all circumstance pertaining thereto." How Gonçalez wrote it all down is best told in his own simple way:

"In his method and style of narration, our Father spoke as he was wont to speak on all matters—so vividly that a past event seemed presently set forth to the hearer; and so completely that no question needed to be asked; for whatsoever was to the point, that our Father always remembered to mention. Without telling him of my purpose, I went immediately to write it out, first jotting it down shortly, and afterwards expanding the notes as you now have them; and I have striven not to add a single word to those which I heard from our Father; and in point of fact the one thing in which I may have failed is that by sticking so close to the very words, I have sometimes been scarcely able to convey their exact sense."

The Society of Jesus is the living expression of the *Spiritual Exercises*. The Exercises are the systematized manifestation of the soul-life of their author. The present autobiography lays bare the deepest spiritual activities and the workings of divine grace, which together, in and by the Exercises, disciplined the soul of Ignatius. So that if the reader would understand the Society of Jesus he must know its founder, and to know the founder he must study the *Testament of Ignatius Loyola*. He will understand that *Testament* by no helps more efficacious than those contained in the annotations subjoined to each chapter of the present volume. In these editorial notes the experience and the maxims of St. Ignatius are studied both in their natural and their supernatural elements, and with a spiritual discernment that bespeaks most plainly the disciplinary power of the Exercises themselves.

The foregoing notice of the *Testament of St. Ignatius* was already in print when we received the *Autobiography*. In substance the two works are identical. The first chapter of the former book is about two and a half pages longer than the corresponding part of the latter. For the rest, the differences are mainly such as would naturally occur in a translation made by different writers. If we might show a preference, it would be for the rendering of the *Testament*, which retains more of the quaintness of the original and the charming sim-

plicity with which St. Ignatius speaks impersonally of himself as "the pilgrim." The editorial work in the *Testament* is more extensive, each chapter having subjoined a considerable list of annotations, discursive and historical. The editor's additions to the *Autobiography*, consist of a short preface stating the value of the work, and an appendix of twenty pages, on St. Ignatius and his work for education, in which are given some interesting statistics concerning the educational work of the Society of Jesus. In the *Testament*, besides the general introduction and annotations by Father Tyrrell, there is the original preface, by Father Jerome Nadal, describing how St. Ignatius had been persuaded to recount the story of his inner life; there is also a *Postscript* of Father Gonçales, telling in the language of St. Ignatius how the latter had come to write the *Exercises* and draw up the *Constitutions*. To these are added an interesting epilogue by the editor and a valuable appendix by Father Thurston. In regard to the material make-up, both volumes deserve commendation, the *Autobiography* especially, for its binding, paper, letterpress and illustrations.

BRENDANIANA. St. Brendan the Voyager, in Story and Legend. By the Rev. Denis O'Donoghue, M.R.I.A., P.P., Ardfert. Second edition. Dublin: Browne & Nolan. Pp. xi—399.

In these days, when the myth and fable and folklore that float in song and story of the nations are gathered up and sifted and traced to hypothetical sources, it is surely a laudable undertaking to bring together the traditions that cling to the name of St. Brendan. Brendan was more than a merely human hero, more than a Nimrod, a Ulysses, a Siegfried, a Sinbad, although he certainly was of the heroic mould, in which fable at least has cast these storied men of yore. Brendan was a hero of God, a missionary, a saint, an apostle. Father O'Donoghue has collected in the present volume the substance of what is known and conjectured concerning the great patron of Ardfert.

He gives first, in text and English translation, *The Irish Life of Brendan*, from the famous Book of Lismore, with a commentary on the same; then a translation of the quaint *Navigatio Brendani*, the Voyage of St. Brendan, the popular Christian Odyssey of the Middle Ages; next a translation of the Latin life of St. Brendan from the Book of Kilkenny, with copious additions from lives of contemporary Irish saints and other sources. This part carries forward the life of the saint, after his famous Atlantic voyages his religious foundations in Ireland, and his apostolic missions in Wales, Brittany, the Orkneys,

and the Isles of North Britain. To this is added an annotated narrative of the various legends of St. Brendan.

What should have a special interest for American readers is the chapter in which are graphically described the vestiges of prehistoric Irish settlements and missions in North America before the tenth century. These vestiges do not, of course, stand out in the noonday; but when put all together as they are here, with the references to sources whence additional light may still be had, they make a very plausible argument in favor of their main thesis, that our country south of the Chesapeake was once *Ireland ed Mikla*, Ireland the Great, and that Quetzacoatl, the legendary messias of the Toltecs, the predecessors of the Aztecs in Mexico, was none other than St. Brendan himself, who had carried the light of the Gospel to our Southern shores more than twelve centuries ago, and had so deeply impressed his mission and his personality on the Mexican aborigines, that they were still fresh in the consciousness of the generation that greeted Cortez a thousand years thereafter. Be all this as it may, there is sufficient warrant for the author's statement that Patrick Maguire anticipated Columbus in setting foot on American soil.

"It is a well-known fact that Columbus, while maturing his plans for his great expedition, visited Ireland as well as Iceland in quest of information bearing on his theories. He was assisted in his researches by an Irish gentleman, named Patrick Maguire, who accompanied him also on his great voyage of discovery. There are other Irish names on the roster of the ship's crew, preserved in the archives at Madrid; but it is especially recorded by Father Tornitori, an Italian priest, in the seventeenth century, of Patrick Maguire, that he was the first to set foot on American soil. On the eventful morning of the landing, the boats bearing Columbus and some of his crew were launched; but, approaching the land, the water shallowed, and Patrick Maguire jumped out to lighten the boat, and then waded ashore. Did Celtic history herein repeat itself?"

WORLD POLITICS at the End of the Nineteenth Century, as Influenced by the Oriental Situation. By Paul S. Reinsch, Ph.D., LL.B. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1900.

The July issue of the REVIEW contained a notice of the first number of the "Citizen's Library," Professor Ely's *Monopolies and Trusts*, an important work and timely. The latest accession to the Library deals with a broader theme and one of peculiarly burning interest. The ferment that has been going on within the body of humanity during the past three centuries has worked off every vestige of the mediæval ideal of a unified world-empire, and has left in each separate nation

the one dominant ideal and the one supreme struggle for political individualism. Whether we call it by this name, or label it with a more euphonic appellation, the principle of national imperialism, or whether we term it selfishness, rivalry, lust of gain and empire, is immaterial. The nations now stand with fully developed individualities face to face. "Their competition in all fields of human activity has taken on tremendous dimensions. On the same overwhelming scale as that of their armaments for war do they now exert their energies in all directions. . . . Many of them are finding their territorial basis too limited. Expansion in population necessitates expansion in territory, and so to nationalism they add imperialism,—a desire to control as large a portion of the earth's surface as their energy and opportunities will permit." (P. 9.) The moral basis on which "expansion" is justified by its advocates need not here be discussed. Professor Reinsch, in stating it, sits in the chair of the historian, not in that of the moralist. Having indicated the present phase of imperial nationalism with its controlling Machiavellian principles, he advances to a study of its methods, consequences, and connection with colonization.

In the universal contest of the world-powers Asia is at present the principal prize; because, with its marvellous resources and its vast laboring population, it is bound to become the industrial centre of the future. The questions at issue are, however, deeper than those of commerce and industry. They concern the most fundamental ideals and principles of civilization. The Occident and the Orient stand once more face to face, as they have repeatedly stood in the past; and the great question is, which is to prevail, or whether there is to be a peaceful union of the two ancient civilizations combined into a higher harmony. Just at this moment the contest is narrowed down to the Chinese situation, and it is to this that the author has devoted the larger part of his work. He describes the social and political characteristics of the Chinese, the actual nature of the interests acquired by foreign nations in China, and their political influence therein.

The consequences of the opening of China in world politics forms a special subject for the author's discussion, in which Russian imperial politics takes the leading place. German imperialism at home and abroad—in Africa, Asia, and South America—next comes within the field. The volume closes with some considerations on the position of the United States as a factor in Oriental politics. Among all the noteworthy developments of the last decade there is perhaps none more significant than the change in the foreign policy of our own

country. Although the change has come as a consequence of the war with Spain, it can hardly be imagined that the United States could have continued to keep aloof from the great current of international politics, even if the country had not become involved in the Spanish war. Taking the present state of affairs for granted, the author seeks to determine the interests and duties of the United States towards them. The unbiased reader, whatever he may think of the present attitude of our Government towards the Philippine Islands, will hardly deny that Professor Reinsch argues plausibly and, withal, the premises granted, fairly, and certainly with a just conservatism. It is impossible to be definite and didactic on a subject so complex and full of unsettled relations. As illustrative of the author's attitude and general moderation, the concluding paragraph may be quoted:

"A headlong policy of territorial aggrandizement should be avoided by the United States, as it would entail the danger of burdening our national existence with elements that could not be assimilated and would only weaken the State. It should be the aim of our nation to counteract everywhere, at home and abroad, the ambitions of universal imperialism, by fostering a spirit of confidence and friendship among the nations. Commerce and industry should be developed by establishing trade depots and means of communication, and by upholding the policy of equal opportunity throughout the colonial world, rather than by territorial acquisitions. Our policy with regard to the Philippine Islands should be guided by the broader considerations of Oriental politics. In the treatment of the populations which, through the force of circumstances, have been intrusted to our care, we should follow the constitutional and ethical doctrines upon which our Government is founded. Before all, and above all, we should guard the purity of domestic politics, lest, while we are gaining great influence in the affairs of the world, our national life at home weaken and deteriorate, and the hopes which the best men of all nations have cherished in our behalf be deceived."

STUDIES IN POETRY. Critical, Analytical, Interpretative. By Thomas O'Hagan, M.A., Ph.D. Boston: Marlier, Callanan & Co. 1900. Pp. 114.

A series of brief essays, published originally, if we mistake not, in *Mosher's Magazine*, on some world-poems—Tennyson's "In Memoriam;" Browning's "A Death in the Desert;" Mrs. Browning's "Sonnets from the Portuguese;" Wordsworth's Ode "On Intimations of Immortality;" Coleridge's "Ancient Mariner;" Shelley's "Prometheus Unbound;" Keats' "Eve of St. Agnes;" Gray's "Elegy in a Country Churchyard." Each of these poems is analyzed and interpreted. The author's aim is to reveal the spiritual sense embodied in these masterpieces. He is sympathetic and suggestive, though the papers might well be larger, in proportion to their

great themes. Each chapter is followed by a list of questions bearing on the text, so that the book is adapted for use in the classroom and the reading-circle, a purpose which is further met by the marginal suggestions.

SANCTUARY MEDITATIONS. For Priests and Frequent Communicants. Translated from the original Spanish of Father Baltasar Gracian, S.J. (1669), by Mariana Monteiro. London: R. & T. Washbourne; New York: Benziger Brothers. 1900. Pp. xxvi—221.

MEDITATIONS ON THE PSALMS OF THE LITTLE OFFICE. By Peregrinus. With an Introduction by George Tyrrell, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. xvii—140.

ÉLÉVATIONS AU SACRÉ CŒUR DE JÉSUS. Par Mgr. Béguinot, Évêque de Nimes. Quatrième édition, entiérement refondue, mise en rapport avec les nouvelles litanies du Sacré Cœur de Jésus. Paris: P. Lethielleux. 1900. Pp. 374.

AVERTISSEMENTS DE LA PROVIDENCE dans les Calamités publiques. Par Saint-Alphonse de Liguori. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. 207.

HOLY MASS: A Morning Paradise. By the Very Rev. R. O. Kennedy. Notre Dame, Indiana: "The Ave Maria." 1900. Pp. 85.

LE DRAME DE LA PASSION À OBERAMMERGAU. Étude historique et critique. Par Georges Blondel. Avec des renseignements pratiques, un plan du théatre et deux cartes. Paris: V. Lecoffre. 1900. Pp. 70.

THE ORIGIN OF LOURDES. By Wilfrid Lescher, O.P. London: R. & T. Washbourne; New York: Benziger Brothers. 1900. Pp. 94.

LA SALLE DES MARTYRS du Séminaire des Missions-Étrangères. Par Adrien Launay. Paris: Ancienne Maison Douniol. P. Téqui. 1900. Pp. vii—218.

SEVEN JEWELS FROM OUR SAVIOUR'S LIPS, and How to Set Them. By the Rev. Jos. O'Reilly. London: R. & T. Washbourne; New York: Benziger Brothers. 1900. Pp. 112.

JESUS CHRIST: A Scriptural Study. By the Rev. James H. O'Donnell, Watertown, Conn. Boston: The Hurd & Everts Co. 1900. Pp. 57.

The translator of the *Sanctuary Meditations* has rendered a large number of works out of the Spanish and Portuguese into English. Besides these, she has written original works, historical and fictional.

The present collection of meditations contains many thoughts which may help devout souls in preparing for Holy Communion and in making thanksgiving afterwards. It will assist them just in proportion to their holy simplicity, just in the measure in which they attend to what is said, and mind not the manner of saying. If their attention is likely to be arrested by the cast of a thought or by its verbal expression, the book is likely to hinder rather than foster devotion. We trust that if a new edition of the volume be called for, the translator will recast the meditations so as to adapt them to the devotional temper of those for whom an English translation is made. Books written in a Latin tongue—especially devotional books—are rarely translatable into English. We believe this volume is a case in point. Father Gracian's thoughts, we are sure, mean much more in the original than they do in their present medium. In a future edition exaggerations and unrealities should be expunged. For instance, this: At the miraculous multiplication of loaves, our Lord was *not* "encircled by countless multitudes." "He bids the Apostles tell them to sit down, that they might eat in good order and with peace, seated on the grass—*not so much for comfort as to dispel the illusion of human frailty*" (p. 82). What obvious meaning there is in the words we have italicized is certainly untrue. An exalted devotional spirit which finds itself at ease in the language of the South, becomes often strained when environed by the colder matter-of-fact medium of the North. There are few, we think, who would be aided in communion with their Divine Guest by language such as is found in some of these points for thanksgiving.

The meditations contained in the second volume noted above commend themselves, both in their matter and in their form. The Latin text of each Psalm is given in parallel column with the English translation, which is close without being servile, and where the meaning should be made clearer is paraphrased. The burden of the psalm is then briefly summarized, and several "points," drawing out some leading thoughts, are subjoined. Each point is followed by appropriate prayers, sound in thought and unaffected and unstrained in expression. Father Tyrrell's preface is a brief and suggestive essay on the Psalter as a prayer-book for private as well as for liturgical use.

Élévations au Sacré Cœur was first published twenty-three years ago. The new edition is practically a new work, in which the thought and piety and long experience of the venerable Bishop of Nîmes are reconsecrated to drawing souls to the love and service of the Master. The meditations follow the order of the invocations in the Litany of

the Sacred Heart. They show the solidity of doctrine that flows from their source, the Sacred Scripture and the Fathers; and they breathe the unction and fervor that mark the best class of devotional works in French.

No one has written more eloquently and more profoundly on the meaning of public calamities in the plan of Providence than St. Alphonsus. His wide experience and range of knowledge, and especially his holiness, gave him an insight into the problems of life and of pain, which, while not solving the mystery to the full, throws upon it a flood of light. The little book entitled *Avertissements de la Providence* contains the saint's thoughts on these great subjects. Divine chastisements are mercy in disguise, for they lead to prayer and repentance. The editor has done wisely in joining with this treatise the well-known pamphlet by the saint on Prayer.

Those who have read in the *Ave Maria* Father Kennedy's eloquently devotional explanation of the Holy Sacrifice will be pleased to find it given a still wider circulation by means of a brochure retaining the original title, *Holy Mass: A Morning Paradise.* Pastors of souls who are seeking to foster in their flocks an intelligent love for the sacred mysteries will do well to avail themselves of this booklet.

An interesting little book and useful is *Le Drame de la Passion*—interesting for the historical and critical information it affords regarding the famed Passion Play, the country and the inhabitants of Oberammergau; useful as a pocket guide book to the environments, an outline map of which is appended.

Between the hallowed village in the Bavarian Alps and the sacred shrine in the French Pyrennean valley is a long distance as a map shows it. Nevertheless, many of our readers who are drawn to the Passion-Play will visit Lourdes. For them as well as for those who can make none but spiritual pilgrimages to the Grotto, the bright little volume on the *Origin of Lourdes* will not fail to have an interest. The pages are not descriptive, but defensive of Lourdes. The Lourdes of to-day is quite another city from the Lourdes of the 'fifties. The modern city has sprung out of the vision of an unlettered peasant child. The phenomenon cannot be denied, or amongst the serious-minded set aside. What theory will account for it? There is the supernatural explanation on the one hand, and various rationalistic hypotheses on the other. M. Zola stands for the latter. The visions of Bernadette, he says, are so many manifestations of hysteria. Father Lescher shows the inconsistencies of such an attempt at explaining away the patent facts. The book is a short chapter in

modern apologetics. It will help to unbelief in Zola, if that be needed, and to faith in Notre Dame de Lourdes.

The Catholic visiting Paris will see in the Seminary of Foreign Missions something more worthy of his attention and admiration than even the great Exposition can offer him. In the Martyrs' Hall of the Seminary he will find the remains of large numbers of the heroes who in recent times have shed their blood for Christ in pagan lands; a series of paintings representing the martyrdom of these heroes; their garments, the instruments of torture and other objects connected with the martyrs. The little volume here presented describes the origin of this *Salle des Martyrs*, the paintings and other objects it contains. There are also short biographical sketches of the martyrs to whom these objects belonged. The book is graphically written and will interest those who may not have an opportunity of visiting the hallowed collection. To those to whom such an opportunity is given the book will be at once a guide and a memorial.

The *Seven Jewels from Our Saviour's Lips* is a brochure that takes the seven petitions, or seven jewels, contained in the Our Father, and explains them simply and clearly in as many short chapters. Since, as the author shows, we are all *brethren* in our Father's family, it were well that the priest in addressing the faithful should use this appellation instead of "my dear friends."

Father O'Donnell's *Scriptural Study* is a brief catechism of the truths of faith concerning the person, the natures, the life, and the offices of our Lord. The answer to each question is confirmed by the pertinent Scriptural passages. It thus supplements the ordinary catechism used in the schools, and should be helpful in instructing converts on these questions.

LOUIS VEUILLOT. 1813—1845. Par Eugène Veuillot. Cinquième edition. Paris: Victor Retaux. 1900. Pp. xi—552.

This first installment of the Life of Louis Veuillot appears sixteen years after his death. It is unusual now to have to wait so long for the biography of a man who has won a position of eminence among his fellows. Rather the tendency is to publish with a despatch that at times suggests *ante-mortem* preparation, the record of this or that career, before the settling and liberating action of years has brought light and freedom to the biographer. In an age of so much purely commercial writing it is not hard to point out the reason for this hurry to get published the volume that else might lose its interest and with that its market value. With such compositions it is a risk to trust

Time, which is a sure sieve to reject the puny and retain only the larger and better element, in the jostle and upturning as it goes on its course. Especially in the case of a strenuous publicist, like Louis Veuillot, must the serious historian await the agency of the years to appreciate at their true worth the influence his subject has brought to bear on the period and its influence on him. In the present instance the interests of history are served by the delay in giving to the world the appreciation of a life lived in the open, of a Catholic journalist who had a rare talent for polemics and used it.

Louis Veuillot's early boyhood was passed in a suburb of Paris, amid the surroundings and economies of humble parentage and under the idea of an artisan's career. He was the first-born of the little family of four,—Eugène, the author of these memoirs, and two sisters. It cannot be said that these devoted children of the Church owed to their parents the ardor of the faith that shone forth with such brilliancy in their lives and in the writings of the two brothers. Of the type of the hard-working, honest French lower class of the period, Catholics in little more than the name, it is no wonder the children grew up lukewarm and indifferent towards their religious duties. The change of heart came first to Louis, and his happy influence brought it to the rest of the family. In early boyhood Louis' aptitude for learning and his passion for books saved him from following the traditional occupation of the Veuillots, and his far-off dreams of a professional career began to take shape when at the age of thirteen he was made articled clerk to a Paris attorney. The family group felt keenly the first break in their little circle made necessary by Louis' position in Paris. In his *Libres Penseurs*, harking back to the fond memories of these days, Louis touchingly recalls the parting; it gives us a glimpse of the tender attachment of these inseparable brothers, the subject and the author of our biography: "We went to school together and returned home together; in the morning I carried the satchel, made somewhat heavy with our lunch; he carried it home in the evening." Writing at a later date to this same brother, he says: "Let us ask God to reunite us in His service in the same bivouac; we shall better bear the fatigues of the campaign. We shall need two pens, but the one inkwell will do." Many readers will find not a little of the charm and interest of these memoirs attach to the constantly recurring evidences of the personal devotion and mutual influence of the brothers, Louis and Eugène. Their life-long identity of interest gives to the volume something of the fascination of an autobiography of the younger, at the same time as it is the record of the career of the elder Veuillot.

By dint of application and attention to his new duties in Paris, Louis advanced each year, and won favor with his principals and with his fellows. During his three years' routine work in the law office, he found time for much general reading and for practice in writing. His leaning towards a literary career was helped on by his companions, most of them his seniors, and by the many rising young journalists and writers, into whose company his position habitually brought him. At the early age of seventeen he had the proud distinction of seeing for the first time his work in print, and published by the *Figaro*, and paid for. He resolved to follow literature henceforth, and chose journalism as the shortest and easiest, if not the surest avenue to that end. Accordingly, in 1831, at the age of eighteen, he was given a prominent position on the *Echo de la Seine-Inférieure*, an ardent organ of the new government of Louis-Philippe. His contributions to his journal covered a surprisingly large field of subjects,—the theatre, politics, controversy, the arts and sciences, economics, history and news. As a result of a certain criticism which Veuillot wrote for the *Echo* in 1832, and which the actor-subject thought unjust, the young journalist was called upon to fight a duel. "Neither of the combatants having been touched, the witnesses demanded that the *affaire* rest there." A few months later another *affaire*, which again grew out of an article in the *Echo*, was arranged, in which Louis Veuillot was one of the principals, although he refused to fire, after his adversary had sent a bullet through Veuillot's cloak. These incidents, commonplaces of the period, in particular among men of the press, are mentioned here only to record that, several years later, to quote the words of the author, "my brother, my sisters, and myself were passing through Rouen. The former editor of the *Echo* having led us to the scene of the duel, bade us kneel at his side and ask pardon of God for the transgression and thank Him for preserving Louis' life." It was not thus, however, on the morrow of the encounter, and it is not to be supposed that his refraining from firing his pistol was in any way dictated by religious motives, but simply by a generous impulse. His associations at this time were devoid of all practical religion. Other thoughts occupied him, and higher duties had to go by the wall. Nevertheless, he had not altogether abandoned the faith, which on occasion found eloquent expression in his writings, even side by side with raillery at holy things. From the *Echo*, he passed to the editorial chair of the *Mémorial de la Dordogne*, a conservative and Orleanist journal. But politics, as such, had no attraction for him, and never made of him a partisan, so that he

easily changed from camp to camp, as his own interests and his friends drew him. For services rendered he was rewarded in 1838 by a government commission, not very clearly determined, which would gratify his desire to travel, and take him to the Orient to study its schools and charitable institutions.

Louis Veuillot, then in his twenty-fourth year, accepted the mission with alacrity. He got no further on his journey than Rome. "I thought to go to Constantinople," he said later; "I went further; I went to Rome,—to Baptism." And elsewhere: "Something very grave and serious is passing over me since my coming to Rome. I have met a very superior man, whose words have deeply moved me,—a French Jesuit Father, one of the highest of the Order, Father Rosaven. We have had long conferences together, and we are to have more. I cannot say what will come of it all." The world to-day knows what came of it. Louis Veuillot was converted, and his splendid talents enlisted in the service of the Church. On Good Friday, 1838, he made his confession in Rome. After leaving Rome, he made a pilgrimage to Loretto. The events of these early days of his conversion are recorded at length in his *Rome et Lorette*. From Loretto he journeyed to Freiburg, where he went to the Jesuit house for a time. At the end of the retreat which he made there, his confessor told him to go back to Paris, whither his own interests, his family duties, and his obligations as a Christian called him. Thus, after five months' absence, he was back in the French capital, his soul on fire with gratitude and zeal for his new-found faith, and with disdain for the lately sought-after preferment and fortune of the world of letters and of politics.

The present volume goes on to narrate at length the events of Veuillot's Catholic life down to his marriage in 1845. They were seven strenuous years, during which, besides much other literary work, in the main polemical, he published *Les Pèlerinages de Suisse*, *Pierre Saintive*, *Agnès de Lauvens*, *l'Honnête Femme*, etc. For three or four years he had been at the head of the *Univers*, and had called down upon himself the fury of the anti-Catholic press; he had been made to suffer for the cause of Christian education, both fine and imprisonment. Nevertheless, in looking back over these years, this fearless champion of the faith and Ultramontane could call them "*Temps heureux!*" Those who read these memoirs will look forward with eagerness to the publication of the remainder of Louis Veuillot's career.

CATHOLIC TRUTH SOCIETY PUBLICATIONS.

Among the recent publications of the C. T. S., a place of honor is due to Father Coupé's *Where is the Church?* A number of lectures on the unity of the Church, its infallibility, the infallibility of the Pope, and other subjects centering in these, is here collected in a neat brochure. The addresses at the time of their delivery created considerable controversy among non-Catholics in England. The objections then raised are embodied and answered here.

Another series of addresses worthy of special praise is contained in a little book entitled *Sacerdotalism*, by the Bishop of Clifton. This is a sequel to a former series in which the same author set forth the theological doctrine on the Christian Priesthood, without entering into the relation of that Priesthood to the Eucharistic Sacrifice. There are here four lectures on the sacrifice of Jesus in the Blessed Sacrament. The first, Emmanuel—God with us, explains the doctrine of the Real Presence; the second establishes it from Sacred Scripture; the third, from the testimony of the early Church; and the fourth, *Venite Adoremus*, draws out the devotional and liturgical consequences of the doctrine. Positive evidence alone is adduced, and controversy is eschewed. The lectures, needless to say, are solid in material and lucid in expression.

"The Religious State of Catholic Countries no Prejudice to the Sanctity of the Church," and "The Social State of Catholic Countries no prejudice to the Sanctity of the Church," are the titles of two short pamphlets containing as many lectures taken from Cardinal Newman's *Difficulties Felt by Anglicans in Catholic Teaching*. Although delivered half a century ago, these papers treat of subjects that never die among non-Catholics. The light shed upon them by Newman's mind cannot be revealed too often.

There is a pleasant hour in the perusal of *Poor Dear Ann*, the latest of the "Prig" series. Ann is of uncertain age, an *ingenue*, modish to a degree in her religion, which she can change, shape, or fashion, according to the taste or style of her latest rector. Although the incumbents of Ann's parish change frequently, and each newcomer brings widely-different religious "views," Ann is comprehensive enough to embrace them all. The artlessness of this excellent lady gives the keen "Prig" abundant play for his peculiarly tender irony and gentle uncovering of the shams and hollowness of the Anglican position.

For Christ's Sake! by Father Cuthbert, O.S.F.C., heralds a

cry for a Catholic social crusade against the three leading evils of the day—selfishness in business, intemperance in drink, and disregard of the marriage vow. What Catholics can and should do in combating these evils is eloquently explained. The paper is an adapted chapter from a larger pamphlet, entitled *St. Francis and You*, in which Father Cuthbert addresses Franciscan Tertiaries on their moral and social powers and duties.

A touchingly beautiful story is that of the life and death of *A North-Country Martyr*, the Venerable John Ducket, told by Dom Bede Camm, O.S.B., in a small pamphlet of two dozen pages. A few words from the martyr's letter, on the eve of his execution, to the Vicar Apostolic of England show how the souls of those who were hanged for the faith at Tyburn had inherited the spirit that animated the martyrs of the Coliseum :

"Most reverend father in God, I desire you to give me leave to bidd you farewell, being it is the last opportunitie I shall have in this life of presenting my humble dutie to your Lordshipp. My time is spent and eternitie approtsheth, not of miserie, but of ioy. I fear not death, nor I contemne not life ; if life were my lott, I should endure it patientlie, but if death, I shall receive it ioyfullie, for that Christ is my life, and death is my gaine. Never since my receiving of holie orders did I soe much feare deathe as I did life, and now when it approtsheth can I faint? O no, for the nearer it is at hand the more my soul reioyceth, and will ever till my life be ended in this hapie cause ; and then most of all, as I well hoape in the mercy of Christ Jesus, for whose sake I suffer."

The life of a Sister of Charity, with its deeds of self-sacrifice amongst the wounded on the battle-field, the fever- and cholera-stricken in the hospital, the wretchedly poor in the slums of London, the sickly waifs in the orphanages—conveys a lesson no less potent in our closing century than do the sufferings of the English martyr of two centuries ago, especially when it is all told with the earnestness and sympathy that mark the story of *Sister Chatelain*, edited by Lady Amabel Kerr.

The *Meditations on the Miserere* by Jerome Savonarola, edited by the Rev. B. Wilberforce, O.P., are the outpouring of a contrite and humbled soul, with which every penitent heart may beat in unison. The *Little Book for Holy Communion* contains the Lay Folk's Mass Book, a quaint and beautiful collection of Mass devotions in verse ; also the Jesus Psalter and Prayers for Holy Communion, translated from the Sarum Missal. This, as well as the *Little Book of Prayers from Old English Sources*, edited by Dom Gasquet, is a casket of devotional gems, whose preciousness is in their simplicity and their befittingness to the lowly-minded.

How can a communicant, who is struggling with mental and bodily fatigue and consequent deadness of emotion, whose chief temptation for the moment it is to count the minutes till he can with decency go home and get his breakfast—how can such a one venture to address our Lord in words which might be used by St. Teresa? The incongruousness of such a relation has given occasion to issue the leaflet entitled *Communion of the Weary*, a collection of such desires and aspirations as can be possessed in their best moments by those who are weary in soul and body.

REAL PICTURES OF CLERICAL LIFE IN IRELAND. By J. Duncan Craig, D.D., Incumbent of Trinity Church, Dublin, etc. Second edition. London: Elliot Stock. 1900. Pp. 354.

The popularity which the sketches of clerical life by the author of "My New Curate" have recently elicited in English-speaking countries naturally provokes comparison of kindred attempts in our literature. Dr. Craig, like Father Sheehan, writes about Irish priests and Irish people; but he writes much more about the hardships and heroism of the Protestant ministry and its endeavor to bring "the glorious light of the pure and simple Gospel of our Lord" into Ireland. He is thoroughly convinced that "the great secret of Ireland's misery is to be found in the Ultramontane Roman Catholicism which broods over her, and which the recent suicidal Irish Church Disendowment Act has so sadly helped to rivet its galling fetters." As a natural result of this conviction, our eloquent Scotch-Irish divine has scant praise for the priest and the monk whom he meets in Catholic Ireland. Nevertheless, he believes that in picturing the weaknesses of the people who profess the Catholic religion, he has "spoken kindly and with affection of the adherents of that faith." Although it would be difficult to prove that the Reverend Mr. Craig is not sincere in his avowal that his sole object in writing these sketches is to keep the light of truth burning in Ireland, we feel none the less assured that any sensible person who has the slightest knowledge of Irish character will, after reading a few of the seventy disconnected chapters, lay down the volume with a smile of incredulity.

Passing over the portraits of his numerous ministerial brethren and the saintly Scripture readers, who are all more or less converts from the Church of Rome, we shall merely cite the opening passage of one of the chapters, taken at random, and entitled "Father Ulick's Confession." It proceeds in the historical manner by mentioning the authority upon which Dr. Craig publishes his "Real Pictures,"

and at the same time indicates what he himself believes of such "facts." The first two sentences are taken verbatim from our author, who italicizes them:

> "A very distinguished stipendiary magistrate who possessed the implicit confidence of the Irish Executive during the troubles of 1848 and the Smith O'Brien insurrection, told a gentleman of position, 'Believe me, there never yet was trouble in Ireland but a priest was at the bottom of it.' A Roman Catholic gentleman of position told a friend, whose son mentioned it to me, 'I am compelled to leave my property and go to England, for I know my own parish priest wants to have me murdered.' This very gentleman, after a residence in England, returned to his property, AND WAS MURDERED."

This is awful, because authentic, although it is not quite evident that there was any connection between the "very distinguished stipendiary magistrate" who was informed by the "Irish Executive" and told "a gentleman of position" about the mischief-doings of priests, and that other "Roman Catholic gentleman of position" who "told a friend" who told his son who told it to Mr. Craig. Well, Father Ulick finally confessed that he had attempted to murder Dr. Graham, the local Protestant rector; and not only did he confess this all of his own accord, and to Dr. Graham himself, but he also told him that once he actually had saved the rector's life. Father Ulick did not think much of his curate. "This parcel," he says to the Protestant rector to whom he had made his confession, "contains sixty-one one-pound notes. I am not far from death, and I know that the very moment the breath is out of my body, Father James, my curate, will lay his hand on it, and there will be neither tale nor tidings of it. Now, sir, I want you to take this money and give it to my poor old bed-ridden sister."

If the book had not been written years ago, and issued now in a second edition, one might be induced to suspect, from the title and contents page, that it was intended as a sort of counterpiece to Father Sheehan's sketches, and intended to show up the other side of the Irish priest's inimitable sketches. But there is neither reality nor such literary grace as could in any sense compensate for the false position which the imagination of Dr. Craig leads him to assume in regard to Catholic life and the character of the Catholic priesthood in Ireland.

Recent Popular Books.[1]

AMERICAN BUSINESS WOMAN: John Howard Cromwell. $2.00.

The author writes rather for her who desires to be a business woman than for those already in the field, carefully explaining many subjects properly included in school manuals of arithmetic, and also the legal problems encountered by any one desirous of saving or investing money. It is quite as useful for men ignorant of logic and law as for women.

AS SEEN BY ME: Lilian Bell. $1.25.

To give amusement is the sole object of these sketches of British and European cities, the writer presenting herself and her sister and fellow-traveller as mildly comic, and finding ludicrous types wheresoever she goes. Mrs. Wiggin and Mrs. Duncan have anticipated her manner, and her road is one traversed by half the lovers and bridal pairs in fiction; but her foolery is pleasant reading for idle hours.

BANKER AND THE BEAR: Henry Kitchell Webster. $1.50.

The perusal of this book should convince the reader that Waterloo and Gettysburg were tranquility and safety compared to the daily life of the man whose weapons and armies are dollars and shares, for the hero knows no peace and is threatened by a thousand dangers which never would suggest themselves to one unacquainted with modern business life. The only moral apparent is, "The cleverest beats."

BEQUEATHED: Beatrice Whitby. $1 50.

The heroine is of the old-fashioned gentle and gracious school, a motherless girl neglected by her father, and left to fall in love with his friend and contemporary. A disagreeable stepmother and a managing grandmother give her sufficient opportunities for the cultivation of her modest virtues, which are thrown into relief by the behavior of a worldly-wise young woman, intent upon a good match and social success.

BOY: Marie Corelli. $1.50.

The hero, most fascinating of infants, remains beautiful and apparently uninjured in such a home as can be made by a greedy, slatternly mother, and a brutally drunken father. A benevolent and elegant spinster desires to adopt him and make him her heir, but his mother refuses, pretending great affection for him, and, as he grows up, he slowly succumbs to the poisonous atmosphere about him, and at last commits an actual crime. Being saved from punishment by the good offices of his friend, he enlists in the hope of showing repentance, and is killed in the Boer war. The book is free from Miss Corelli's worst faults, but the coquetting of the spinster and her middle-aged soldier-lover is simply funny, although each of them is admirable.

BRASS BOTTLE: F. Anstey. $1.50.

The Arabian Nights story of the djinn who came out of the brass bottle is here rewritten, enlarged, and refitted to modern times and men, and very funny it is. The gambols of the djinn produce the broadest farcical effects, his benevolence and his malice being about equal as causes of discomfort.

BROWN OF LOST RIVER: Mary L. Stickney. $1.00.

When a city-bred girl visits her brother and his wife, while they are living on a Western cattle- or sheep-farm, she invariably meets an educated man occupying a more or less dubious social position near them, and ends by marrying him. Sometimes a scalping party or a Norther precipitates the end, but it is inevitable. In this case, the accelerating agent is a rattlesnake. Those to whom this book is the first having the same scheme will find it pleasant enough, but to others it lacks variety.

CHINA: The Long-Lived Empire: Eliza Ruhamah Scidmore. $2.50.

The author, an American journalist, describes such parts of China as she has visited professionally, and although she makes no pretence to profundity, she is mistress of the art of conveying her impressions to her reader, and seven visits to China have made them valuable. The volume is excellently illustrated and more than one place now sadly conspicuous appears in them.

CONCERNING CATS: Helen M. Winslow. $1.50.

A pleasant, simply written book describing cats of many kinds; real cats and imaginary cats; the cats of celebrities, and humble, unowned, back-yard cats; and containing many quoted passages from the writings of authors interested in cats. A great number of portraits and other pictures illustrate the book, and chapters on

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

feline hygiene and pathology make it useful. The law by which "cat" Christmas and Easter cards outsell all others, in spite of their manifest absurdity, will probably work in giving this book great vogue.

CUNNING MURRELL: Arthur Morrison. $1.50.

A story of English provincial life in that stratum of society in which charms and spells are accepted with much more faith than any creed, old age is regarded as possibly given to necromancy, and a shrewd man may easily live upon the folly of his fellows. The time is just prior to that in which smuggling brandy ceased to be the common pursuit of entire villages, and the characters are simple folk, living as slowly as they speak, and drawling unreasonably. The author seems to have taken Mr. Hardy as his model, omitting his besetting faults, and not quite attaining to the heights of his merits.

DIPLOMATIC WOMAN: Huan Mee. $1.00.

Seven stories of a woman intended to be half Metternich, half Sherlock Holmes, and really rather below the average Abigail in intellect and manners.

EDWARD BARRY: South Sea Pearler. Louis Becke. $1.50.

The hero ships as mate with a captain who has murdered the owner of his vessel and is planning a few more murders to cover the first and to secure the vessel's cargo. The hero thwarts him, marries the owner's widow, and lives happy ever after. The merit of the book lies in the mystery of the first half, and in the presentation of the utter lawlessness of the region in which the action takes place, until a war ship's flag appears above the horizon.

FRIEND OF CÆSAR: W. Stearns Davis. $1.50.

Because it does not trade upon the reader's religious sympathies, this book is an agreeable novelty, but its author does not seem to be very deeply read in Roman manners and customs, and has not quite succeeded in producing the entirely heathen atmosphere with which he wishes to envelop the reader. His hero and heroine are not Christian, but they are very imperfect pagan Romans; they are Romans not of Cæsar's day, but as conceived by Christians before the discovery of Pompeii, before the day of excavations. The book tells of the love of Drusus and Cornelia, whom her cruel father would have separated for his own gain. Cæsar and Cleopatra, and many smaller real personages have parts in the little drama.

GIRL WITH THE FEET OF CLAY: Edgar Turner. $1.50.

Stories and sketches imitating Anthony Hope, Mr. Le Gallienne, Miss Corelli, Mr. Lang, and others, are here collected in an amusing volume, making wholesome reading for any foolish youngster disposed to take as genius the affectations and viciousness of some of the authors.

GREATEST GIFT: A. W. Marchmont. $1.25.

The hero returns from sea with a fortune, to find that his cherished wife has committed suicide and crippled their only son. He devotes himself to the boy, and in the endeavor to obtain for him the wife whom he desires, he comes near to ruining many lives. A large company of young lovers play chorus to the little drama in which the author has set himself the task of depicting two utterly unselfish persons, and has laid aside his accustomed sensational devices.

IN A QUIET VILLAGE: S. Baring Gould. $1.50.

Stories of rustic simplicity and rustic guile told with perfect appreciation of humorous situations and of the extraordinary mental manœuvres which serve Hodge as a substitute for reasoning. A paper on "Folk Prayers," the queer and sometimes half-blasphemous jingles devised by the peasant laity for their spiritual needs, is added to the stories, and is equally amusing.

JOHN RUSKIN: Alice Meynell. $1.25.

The biographer's unwearying preciosity contrasts strangely with the sturdy frankness of her subject, but the critical reader may derive some mischievous pleasure in tracing her vices of style to their source in Ruskin's beauties. Her decent abstention from superfluous personal gossip is a subject for intense gratitude, but her attempts at making abstracts of Ruskin's books are wofully unsuccessful, and she elaborates her description of the artistic side of his work at the expense of its politico-economical aspects.

LAST OF THE FLATBOATS: George Cary Eggleston. $1.25.

A company of boys make the journey from Indiana to New Orleans in a flatboat which they have bought with salvage money earned on the Ohio. Their adventures on the way furnish the author with opportunities to describe the manners of an elder time. (Ten to fourteen years.)

LAUGHTER OF THE SPHINX: Albert W. Vorse. $1.50.

The sphinx is the genius of Arctic cold, and her laughter is caused by the vagaries of a company of explorers, whose strength is so overtaxed by hardship that they are hardly accountable for their behavior. The central idea of nature's unconquerable and pitiless strength is not well developed, and, although fairly well conceived, the story is hardly worth reading.

LIFE OF ISAAC INGALLS STEVENS: Hazard Stevens. 2 vols. $6.00

This biography is that of a typical Yankee; a worker unsparing of himself, but economical in all other respects; a West Point graduate, standing at the head of his class; a good soldier in the Mexican war; an untiring and successful explorer of the far West; an excellent territorial governor and a gallant defender of the Union, dying on the field of honor, carrying the colors to encourage his men. Descriptions of New England farm life early in the century, letters and journals during the Mexican war, and the account of his exploration of the North Pacific route, make the book a national history almost as much as a biography, and the man's character is uncommonly fine and symmetrical.

McLOUGHLIN AND OLD OREGON: A Chronicle. Eva Emory Dyar. $1.50.

As fiction, this book is valueless, its very slight story being unduly prolonged and disjointed but it is an excellent account of the steps by which the Oregon pioneers accustomed themselves to the country, and also of their relations with the Hudson's Bay Company. The author adheres closely to history, and her rare attempts at adornment are not altogether successful.

MELOON FARM: M. L. Pool. $1.50.

Good dogs, stupidly inquisitive American rustics, a ludicrous mother, and a clever daughter with two lovers, make up the company of actors in this story. The heroine is a singer, and the hero an excellent violin-player; but the book is not a "musical novel." It is less spirited than some of its author's earlier books, but is well planned.

MILLIONAIRE OF YESTERDAY: E. Phillips Oppenheim. $1.00.

All fortunes come from Africa in modern fiction; but the man who brings the fortune in this book leaves his partner for dead, and, returning to England, enters upon a contest with the stock-speculators. He has some rather lively fighting, but is victorious in the end, his partner reviving and returning at the right moment to redeem him as financier and as lover.

NATURE'S CALENDAR: Ernest Ingersoll. $1.50.

This volume is intended both for the observer and for those who would become observers of nature, and describes the sounds, sights, and odors of each month as they succeed one another in the Eastern United States. Complete lists of the living creatures to be seen during the month, and also of the flowers, and of the blossoming and fruiting time of the trees are added to each chapter, and half of each page is left blank for private notes. The author is enthusiastic in regard to all his subjects.

OVERLAND TO CHINA: Archibald Colquhoun.

This title, with its suggestion of superficial fiction by a bicycle rider or similarly insignificant person, does scant justice to a work equally excellent in its descriptive and its political sides. Mr. Colquhoun has been watching Russia on her Chinese side as Sir Peter Lumsden watched her on the Afghan border, and he comes to similar conclusions as to her intention of territorial aggrandizement. As correspondent of the *Times*, his view is naturally biassed by English interests, but he by no means limits himself to praise of England's policy, nor does he profess to be pleased with her present prospects in China. Written before the beginning of the Boxer outbreak, the work contains much which could not be more apt had it been prepared with especial reference to the event. Its passing references to Catholic missionaries are intensely British in tone, but they occupy but very little space, and may be forgiven as evidence of that ignorance which Dr. Ward found "most invincible" in his English friend.

PROBLEMS OF EXPANSION: Whitelaw Reid. $1.50.

The absolute sincerity of bad logic is undeniable, but it requires some exercise of charity to suppose that the author of this series of speeches is quite convinced as to the validity of his own arguments. He defends the Republican party and the present administration in a style carefully adapted to the lower order of intelligence, showing all the trained journalist's ability in guarding weak points and avoiding dangerous positions. The author's history and the trust reposed in him by his party seem to give the speeches a certain official value, but only the descendants of Moses Primrose should be expected to be influenced by them.

RED RAT'S DAUGHTER: Guy Boothby. $1.50.

The hero, undertaking to rescue the heroine's father, a political prisoner in the Saghalien Islands, is led to believe that the man is really a very low villain, but continues faithful, and is rewarded by discovering that the girl is as much deceived as he, and that, her father having died, another man is taking advantage of the arrangements made for his escape. The story, like nearly all those just now issued by secondary authors of "novels of incident," has the air of being written in a state of ineffable weariness.

REIGN OF LAW: James Lane Allen. $1.50.

Another of the innumerable novels of revolt against the illogical cruelty of Protestantism. The hero, the son of commonplace but ambitious parents, pleasantly astonishes them by his desire to enter college and to study for the ministry. Losing faith as he acquires knowledge, he is expelled from both church and college, and returns in disgrace to be received with bitterness. In the end, aided by his love for a good and pious girl he patches together a creed satisfactory to himself, but indefinite as a smoke-wreath. The book has great superficial charm and the passages on Kentucky folk and Kentucky hemp have extraordinary distinction.

SECOND COMING: Richard Marsh. $1.50.

Mr. Marsh does not seem exactly emulous of Mr. W. T. Stead's bad eminence, nor does he attempt to rival Mrs. Schreiner-Cronwright, but his description of a second coming of our Lord is very doleful, and, not to speak irreverently, depicts Him as entirely ignorant of the history of the world since His first coming. Authors who describe Him as surprised at anything earthly either vex one by their lack of imagination or shock one's sense of reverence, and their books are the most unprofitable of fiction.

WEB OF LIFE: Robert Herrick. $1.50.

The heroine's husband, a brutish drunkard, survives a hospital operation which destroys his reason, and his closing days are full of physical terrors for her, and she is further troubled by the danger of losing her work as a school-teacher on account of his compromising vagaries. He dies at last from the effects of an overdose of a narcotic given by a heedless nurse, and his widow and his physician, who is no other than the unfortunate operator, at once declare their love for one another. After a brief space of what they mistake for happiness, punishment overtakes them in an hundred sordid shapes; the widow, overcome with remorse and despair, drowns herself, and the doctor after a time marries the girl whom he admired at the beginning of the story. The author neither presents new aspects of violations of the sixth commandment, nor is more forcible in setting old ones before his readers, and the heroine's intensely animal nature is so described as to destroy the reader's sympathy for her actual misfortunes. The book gives slight indication of the author's real ability.

STEPHEN DECATUR: Cyrus Townsend Brady. $0.75.

This latest of the Beacon Biographies is written with spirit, and describes naval battles with frank enjoyment. The author, a well-known writer of naval stories for boys, has thoroughly mastered his subject and treats it with a careless ease that gives his book much charm.

Books Received.

MORALPHILOSOPHIE. Eine wissenschaftliche Darlegung der sittlichen, einschliesslich der rechtlichen Ordnung von Victor Cathrein, S.J. Dritte, verbesserte und vermehrte Auflage. Erster Band. ALLGEMEINE MORALPHILOSOPHIE. Pp. xxi—613. Zweiter Band. BESONDERE MORALPHILOSOPHIE. Pp. xv—728. Preis, $5.75. B. Herder: St. Louis, Mo.; Freiburg im Breisgau.

DURCH ATHEISMUS ZUM ANARCHISMUS. Ein lehrreiches Bild aus dem Universitätsleben der Gegenwart. Allen, denen ihr Christentum lieb ist, besonders aber den angehenden Akademikern gewidmet von Victor Cathrein, S.J. Zweite, erweiterte Auflage. *The Same.* 1900. Pp. vi—193. Preis, 60 cents.

RELIGION UND MORAL; oder, Gibt es eine Moral ohne Gott? Eine Untersuchung des Verhältnisses der Moral zur Religion. Von Victor Cathrein, S.J. *The Same.* 1900. Pp. 142. Preis, 75 cents.

LE TEMPERAMENT. (Bibliothèque des Sciences Psychiques.) Par Dr. Surbled. Deuxième édition. Paris: Ancienne Maison Douniol. P. Téqui. 1900 Pp. viii—132.

LES BIENHEUREUX DE LA SOCIÉTÉ DES MISSIONS-ÉTRANGÈRES et leur Compagnons. Par Adrien Launay, de la même Société. *La même librairie.* 1900. Pp. xi—331. Prix, 3 fr. 50.